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n of Christ in Lancaster.

BOSTON: N. E.

PRINTED AND SOLD BY EDES AND GILL,
IN QUEEN-STREET. MDCCLXV.

Doctr.

Timothy Porter

Departed this Life the 24th

January 1792 —

in y. 57th year of his

age —

when this you see

then think on me

Our Revolutionary

Grandfather

born 1735

Mary H. Porter

FIFTEEN

DISCOURSES

Upon doctrinal, connected Subjects, with practical Improvements, viz.

On the primitive Covenant of Work, or Law of Nature.
On the eternal Obligation of the Law of Nature.
On the universal Condemnation of Sinners by the Law and Covenant of Works.
On the Impossibility of the Sinner's Justification, by the Law, in the Sight of God.
On the Imputation of Righteousness without Works.
On the Covenant of Grace in general, or divine Reconciliation.
On the Covenant of Redemption, or Mediation.
On the first Covenant, or Law of Moses.
On the second or better Covenant of our Lord Jesus Christ.
On Faith and its Connection with Justification and Holiness.
Objections to the Doctrine of Justification in the *vicarial* Way answered, and its Consistence with the Reward of Virtue demonstrated.
On Christian Obedience as a New-covenant Condition.
On the Perseverance of the Saints, and final Salvation of Believers.
On the final Judgment, and Justification and Condemnation in that Day.

Recapitulation and Reflections relative to the Whole.

By JOHN MELLEN, A. M.
Pastor of the Second Church of Christ in Lancaster.

BOSTON: N. E.

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PREFACE.

Reader,

IN the courſe and compoſition of the following Sermons, I have endeavored, all along, to keep in view, thoſe two great doctrines of religion, *the final reward of righteouſneſs*, and *the preſent gracious juſtification of the ſinner*:—One the work of the laſt day, the other the priviledge of the preſent time. Theſe are certainly diſtinct things in the religion of *apoſtate creatures*, whether the diſtinction be duely attended to or not. The reward of the *ſaint* is one thing, and the reception of the guilty condemned *ſinner* to peace and favor with heaven is another. And the latter is plainly previous, and in order to the former, without which no actions can be truly pleaſing to God, or virtuous and rewardable in their nature. For before repentance the ſinner has no genuine righteouſneſs; nor can a clean thing come out of an unclean. They that are impenitent are alſo *unpardoned*, as well as impure; and ſuch as are not juſtified by faith, are under condemnation, and the wrath of God abides upon them.

THE firſt inquiry of a guilty creature, rightly apprehenſive of his condition and danger, is ſuch as this; "How ſhall I obtain peace with heaven? How ſhall I become reconciled to that God, to whom I have made my ſelf an enemy in my

mind, by wicked works; whose holy law I have so often violated, and whose dreadful displeasure I have so many ways incurred? What shall I do that I may be saved, and become an heir according to the hope of eternal life?" This nearly-concerning and most important question can receive a satisfactory solution no where but from the gospel of Jesus Christ: All meer human attempts to this purpose have ever proved fruitless and vain. For reason and revelation both agree in this, that sin is such a bar in the way of the divine favor as cannot easily be removed.—— Law and government place themselves in the way of pardon and peace; and if the sinner is justified at all, there is no expedient can be found so satisfying and effectual as that of *vicaricus righteousness*, or the just suffering for the unjust. And that God the father has thus set forth his son, our Lord Jesus Christ, as the propitiation for our sins, and is reconciling the world unto himself, by him, not imputing their trespasses unto them; but on the contrary that he justifies the ungodly through faith in his blood, imputing to them righteousness without works, this, I say, is the joyful intelligence, the peculiar glory and pure revelation of the gospel. This is matter of divine consolation to them that mourn in Zion:— This is that heavenly light that springs up to them, that *sit and walk* in darkness, and in the region of the shadow of death. And thus salvation is come to the Gentiles, and we are saved by grace, through faith, not of works, or in any way that admits of boasting; and *peace* is preached to them that were afar off, and to them that were nigh." But then,—this reconciliation of the *sinner* to the offended majesty of God even the father, his mo-

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ral renovation, and acceptance in the ſight of that holy and glorious being, at whoſe awful bar the whole guilty world ſtand arraigned and condemned, is plainly not the whole of the chriſtian doctrine and Inſtruction: For being thus juſtified and thereupon united to Chriſt by covenant, and rendered capable of virtue and works pleaſing to God, a life of chriſtian obedience, and an upright converſation is the indiſpenſable requirement of the goſpel in regard of the reconciled, renewed ſinner, in order to the final reward of a faithful ſervant at the judgment-ſeat of Jeſus Chriſt, when all men ſhall receive according to their works.

The reward of virtue is a dictate of nature as well as of the goſpel; but nature knows not how to reward a virtue that is not ſinleſs, and free from all faulty imperfections, and yet is loth to give up the righteous man, whoſe *ſincerity* ſeems to claim a recompence, though encompaſſed with infirmities. In this dilemma, revelation ſteps in again to the relief of reaſon:——And that ſame goſpel, that furniſhes out pardon and peace for tranſgreſſors, provides likewiſe a recompence for well-doing, even a crown of righteouſneſs and glory, at the hands of the Lord Jeſus the righteous judge, who will finally reward with immortality and the heavenly inheritance, all thoſe penitent approved ones, who are *now* juſtified, and made heirs thereto, "through the righteouſneſs of God, and our Savior Jeſus Chriſt." Every degree of virtue ſhall be rewarded, as well as all ſins remitted to the believing and faithful, according to the gracious conſtitution of the goſpel, which provides abundantly, both for the rights of virtue and of juſtice. For it affords every encouraging hope to the returning penitent, and to

the ſaint, every animating conſideration to the practice of perſevering holineſs.

THE goſpel is indeed a glorious ſcheme of wiſdom, grace and righteouſneſs, calculated to promote godlineſs, peace and conſolation, in a ſinful, ſorrowful, unhappy world: And is admirably adapted to the circumſtances of ſuch creatures as we are, *mortal* and *apoſtate*. Viewed in its native truth and beauty it cannot fail of charming all beholders! And, by ſuch as know themſelves, and are rightly affected with their condition, *as ſinners*, under guilt, and the righteous condemnation of God's law, inſtead of being diſregarded, rejected and given up for *deiſm*, and nature's imperfect ſcheme of religion, it will be received as the moſt welcome, joyful news that ever bleſt the world. For my own part, I muſt confeſs, that I have the moſt adoring apprehenſions of that amazing myſtery and diſpenſation of grace and ſalvation, by Jeſus Chriſt, that is unfolded in the holy ſcriptures: With which no other ſcheme of religion, or refinements of reaſon and philoſophy are worthy of any manner of compariſon: And my moſt hearty wiſh and prayer is, that all perſons, eſpecially thoſe of *character*, *influence* and *diſtinction*, may be the real friends of Jeſus, and not only *lovers* but *encouragers* of his holy religion, as far forth as their example and authority extends.

To recommend the chriſtian doctrine, as rational and conſiſtent, and worthy of all acceptation to perſons of every condition, even thoſe, in our own times, and from among ourſelves, who may be but too much inclined to deſpiſe this great ſalvation, and favor looſe and deiſtical principles, has been partly the aim and deſign of the following work. Nothing is wanting but right apprehen-

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ſions of the malignant nature of ſin, the wickedneſs and depravity of mankind, the ruin occaſioned by the apoſtacy, and the holineſs, perfection and condemning power of the divine law, to give the moſt delightful and eager reception to the doctrine of atonement, juſtification by the blood of Chriſt, and the goſpel-gracious-ſcheme in general. With this view, I have endeavored largely, in ſome of the *firſt* of theſe diſcourſes, to conſider the conſtitution and obligation of law, and the conſequent condemnation of tranſgreſſors thereby, to prepare the way in the mind of the awakened ſinner, the more readily to embrace, in the *following ones*, the overtures of mercy and forgiveneſs in the mediator, the doctrine of the imputation of righteouſneſs without works, and to facilitate a general welcome to that redemption and ſalvation that is in Chriſt Jeſus, as it ſtands connected with duty, and eternal glory.

If there be any of the leſs friendly to chriſtianity that are diſpoſed to take offence at any thing ſaid in theſe ſermons, relative to the depravity of human nature, vicarious puniſhment, and ſatisfaction to law and juſtice, they may poſſibly look upon theſe things in a more agreable light by recollecting what is fully equivalent thereto, in, perhaps, a favorite author with them. * Says he, †

"Some men come into the world with diſpoſitions ſo extremely bad, that God foreknows that they will certainly be guilty of many crimes, and in conſequence be puniſhed for them."

Again he ſpeaks of the bias implanted in human nature as drawing more ſtrongly towards

* A free inquiry into the nature and origin of evil. † P. 114.

the bad ſide than towards the good.* Again,† "There are ſome I know, who extricate themſelves from this difficulty very conciſely by aſſerting, that there is in fact no ſuch original depravity, no ſuch innate propenſity to vice in human nature; but as this aſſertion is directly contrary to the expreſs declaration of the ſcriptures, to the opinion of the philoſophers and moraliſts of all ages, and to the moſt conſtant and invariable experience of every hour; I think they no more deſerve an anſwer, than they who would affirm that a ſtone has no tendency to the center, by its natural gravity, or that flame has no inclination to aſcend."

ONCE more, in regard of *vicarious ſatisfaction*, arguing againſt the ſuppoſed encouragement given to the practice of wickedneſs from the good extracted from it, in reference to the univerſe, by the wiſdom of divine providence, he ſays, ‡ "If that good ariſes only from its puniſhment, ſo far is it from an encouragement to wickedneſs, that it proves only that the puniſhment of it is neceſſary and unpreventable; nay in its own nature incapable of remiſſion, without a penal ſatisfaction from ſome being or other." §

Now

* P. 100. † P. 95. ‡ P. 111.

§ THE intelligent reader will not look upon the above quotations as implying, in him that makes them, a univerſal approbation of the treatiſe refered to. The author evidently appears to be a man of much learning, high accompliſhments and great compaſs of thought. But if I may be allowed to uſe the term in the *cant way*, I may ſay, he is too *orthodox for me*. Surely it is much more credible, what the wiſer Solomon has obſerved, "that God hath made men upright, but they have ſought out many inventions," than that they come directly out of his hands with an "innate propenſity to vice," or with "diſpoſitions extremely bad." Methinks the doctrine of our

Now if these doctrines are approved in this author, why should they be exploded in others? If our fall in Adam is much less incredible, notwithstanding any abstrusenes that attends it, than *that*, of God's being the author of human depravity, and "the cause of wickedness" in such an immediate and direct way. At the 17th pag. this author says, "That many evils will unavoidably insinuate themselves by the natural relations and circumstances of things, into the most perfect system of created beings, even in opposition to the will of our almighty Creator, by reason they cannot be excluded without working contradictions." And at the 103d pag. "Here again we see our difficulties arise from our wrong notions of omnipotence, and forgetting how many difficulties it has to contend with: In the present instance it is obliged either to afflict innocence or be the cause of wickedness; it has plainly no other option: What then could infinite wisdom, justice and goodness do in this situation, more consistent with itself, than to call into being creatures formed with such depravity in their dispositions, as to induce many of them to act in such a manner as to render themselves proper subjects for such necessary sufferings, and yet at the same time indued with such a degree of reason and free-will as to put it in the power of every individual to escape them by their good behavior: Such a creature is man; so corrupt, base, cruel and wicked, as to convert these unavoidable miseries into just punishments,———

But is it easy to conceive of omnipotence as so weak and encompassed with infirmities, or as "having so many difficulties to contend with," as not to be able to form a system free from natural and moral evil? Is it not highly probable there may be many such worlds of sinless, immortal inhabitants, compleatly and universally happy, according to their respective capacities, in their *present* state of existence, notwithstanding any *future* advancements divine providence may have in store for them? Heaven to be sure used to be looked upon as such a place, and all the glorious dwellings of elect angels, and sons of the morning. But supposing this to be in part a mistake, and that the happiness of celestial beings is incomplete; yet will the supposition of the necessity of *natural* evil and pain, in the creation of God, in order to the general good and greater happiness of the whole, infer the necessity

If the *facts* be true in themſelves, are they not equally credible, at all times, and upon whatever plan they are maintained ?

It

ty of *moral* evil and wickedneſs to render thoſe ſufferings conſiſtent with juſtice ? Surely it cannot be unrighteous in the great author of nature to afflict innocence with theſe evils and infelicities which are neceſſary and unavoidable in nature, and which omnipotence itſelf cannot prevent, and which he ſays, are to be looked upon as taxes that individuals are obliged to pay towards the ſupport of the public.

But allowing further, the neceſſity of moral evil in the creation of God, in order to countenance thoſe unpreventable miſeries and puniſhments before mentioned, yet why muſt God himſelf be conſidered as the author and cauſe of it ? Or how does it ſalve the divine juſtice in this caſe, in any meaſure, for God to call into being, creatures formed with depraved diſpoſition, on purpoſe to render them the righteous ſubjects of pain and chaſtiſement ? Is it not more eligible, in all reaſon, that the creatures of God ſhould be ſufferers only, than that they ſhould be ſufferers and *ſinners* both ? Of two evils, it is the part of wiſdom to chooſe the leaſt ; and but *one* of them, where one is ſufficient. If that inflexibility of nature, before obſerved, which omnipotence cannot conquer, accounts for natural evil ; yet ſurely it is not neceſſary to introduce moral evil to juſtify this ſtubborn neceſſity of nature. Whatever valuable purpoſes the commiſſion or puniſhment of ſin, may ſerve in the moral ſyſtem, under the direction of infinite wiſdom, yet that ſuch were the "difficulties with which omnipotence was environed, that it was obliged by the neceſſity of natural evil to admit moral," ſeems to be a wonderful poſition ! Cannot God almighty be righteous, any way, but by making his creatures unrighteous ? Strange ! that God muſt be the author of ſin, in order to be juſt, that is, without ſin, and in order to a wiſe, righteous and benevolent adminiſtration ! Is not this giving up the moral perfections of the deity, in accommodation and complaiſance to the preſent myſterious aſpects of nature and providence ?

Although this ingenious author, whoſe book contains many fine and noble ſentiments, modeſtly enough propoſes this great peculiarity of his ſcheme, only as his gueſs, and preſumes not to determine upon the counſels

of

It muſt be confeſſed there are not wanting thoſe, who are of a whimſical, credulous, ſuperſtitious turn of mind, faultily taking things upon truſt, without due examination, and ſeeing with their own eyes: And it is as certain there are others, no leſs unreaſonably given to ſingularity, novelty, and a ſneering contempt of every thing that claims the merit of antiquity to ſupport it: And a third kind of *unfiniſhed* creatures there are, who cannot diſtinguiſh between ſcripture doctrines

of the almighty, yet, to me this appears a very extraordinary account of the origin of moral evil, and deſerving ſome remark. And I cannot but think that if the author of this inquiry had complemented *Moſes*, inſtead of *Ovid*, with what he calls "the introduction of a golden age, or paradiſaical ſtate, in which all was innocence and happineſs," he might have found ſome better ſolutions of this important queſtion than that which he here propoſes. For granting the neceſſity of natural evil in the creation of God, which will be thought, perhaps, more than is true, it will not infer the neceſſity of moral evil in order to clear the divine providence from the imputation of injuſtice, in permiting theſe unpreventable inſelicities. But if it did, how does it help the matter in any degree to conſider God himſelf as the cauſe and author of ſuch moral evil and wickedneſs, inſtead of reſolving it, according to the old way, into the abuſe of free will in the creature? Indeed this author ſometimes conſiders ſome of the creatures as acting in ſuch a manner, as to render *themſelves* proper ſubjects for ſuch neceſſary ſufferings: But yet at other times ſays, God's active and permiſſive will muſt be exactly the ſame, and that "let us diſpute as long as we pleaſe, it muſt be eternally the ſame thing, whether a creator of infinite power and knowledge created beings originally wicked and miſerable, or gave them a power to make themſelves ſo, foreknowing they would employ that power to their own deſtruction." But however that be, it is ſurely better and more juſt that creatures ſhould ſuffer unavoidable evils *innocently*, than that they ſhould be made ſinful and miſerable both. And if it is impoſſible to omnipotence to prevent natural evil, can it be poſſible to infinite holineſs to be the cauſe of moral?

rines and meer ſound of words, and in their ludicrous, inſipid way, condemn as ſtale and orthodox, every thing, however rational and juſt, that contains but the mention of original ſin, the righteouſneſs of God by faith, the ſatisfaction of Chriſt and the like doctrines: Whereas men of great minds and truly ſuperior underſtandings, being thoroughly verſed in the things of religion, are generally found to be of a candid, catholic temper, giving every thing its juſt weight, neither condemning or embracing religious ſentiments by the lump. And it may be obſerved with regard to ſuch perſons, that there is rarely that *indifference* to be ſeen in them towards the things of religion, that is common to men of little and trifling minds.

But to return, unleſs the law of God and nature was in perpetual and univerſal force, how could every mouth be ſtopped, and the whole world become guilty before God? And if the rights of law and juſtice might be diſpenſed with, how could the ſacrifice and death of Chriſt be conſidered as an event neceſſary to the ſinner's pardon and juſtification?

That obedience to the goſpel, which is indiſpenſably required in order to the reward of life and glory at the hands of Chriſt our redeemer and judge, in the day of his appearing, I have conſidered as the genuine fruit of that faith, whereby the believer *now* becomes juſtified in the ſight of God, which faith is inſeparably connected with chriſtian virtue; being itſelf holineſs, implying a moral change of heart and temper, and having a like relation both to juſtification and ſanctification.

From

FROM which preſent peace with God and renovation of nature, we derive the comfortable aſſurance of the ſaints perſeverance in righteouſneſs, and final ſalvation from wrath. "For if when we were enemies, we were reconciled to God the father by the death of his ſon: Much more being reconciled, we ſhall be ſaved by his life."

THERE being *now* no condemnation to them that are in Chriſt Jeſus by faith, they ſhall ſtand acquitted in the laſt day, and ſhall receive the reward of the inheritance, for they ſerve the Lord Chriſt. But ſuch as believe not, and ſo are already and forever condemned, muſt of conſequence in the day of the revelation of the righteous judgment of God, fall under the weight of that terrible ſentence "go ye curſed into everlaſting fire, prepared for the devil and his angels."

A perfect production is not to be looked for from a frail imperfect mortal.——There may be miſtakes in theſe diſcourſes, and not only *ſeeming*, but poſſibly, *real* inconſiſtencies, of which the author is no ways conſcious, they being a faithful tranſcript of his preſent ſentiments, touching the main point, eſpecially, diſcuſſed and ſo largely inſiſted upon in them, having been led into this track of thought, by the ſtudy of the holy ſcriptures, in which *the reward of works* and *juſtification without works*, are both clearly revealed. I have endeavored to be as plain and intelligible as the nature of the ſubjects, and my method of handling them would admit of: And though ſome of them may ſeem too dry and argumentative, yet in others you may hope for ſomething more pathetic and devotional. Genuine and true devotion muſt have its foundation laid in reaſon

and

and an enlightened underſtanding:——And the principles of religion muſt be maintained, as well as the practice of it inculcated. Where the reader's pious affections are not ſo directly moved, I truſt his mind will be informed, or at leaſt ſtirred up by way of remembrance.

A COURSE of Sermons ſo long and ſo very doctrinal may appear a little extraordinary to them that do not know, that a ſtill longer courſe of very practical ones immediately preceeded them, * as well as that a number of others, built upon the plan herein exhibited, ſucceeded to them.

* Upon the Lord's prayer & decalogue.

THESE diſcourſes having been chiefly compoſed within the period of time, in which they were delivered, in an almoſt uninterrupted ſucceſſion of ſabbaths, they might poſſibly have been better and more perfect, if the weeks had been longer, and the author had had fewer avocations and opportunity to have tranſcribed more of them for the preſs:—May theſe things ſerve as ſome apology for their deficiencies.

NUMEROUS are the ſingle and occaſional diſcourſes that are daily emitted from the preſs.—But I think very few in a connected chain, upon intereſting, important ſubjects, exhibiting a general view of ſome of the principal doctrines of the goſpel, in their dependance upon each other, are the production of the preſent times. * This, it

* Since the writing of this preface, the Rev. Dr. Chauncy of Boſton has again publiſhed ſomething, *ſeaſonable*, in a number of diſcourſes, *connected*, and *chiefly* calculated in oppoſition to the *Sandemamian principles*, which are evidently deſigned to undermine our eccleſiaſtical conſtitution, and under the notion of decrying the MEANS of religion to deſtroy the preſent *form* of it, if not the thing itſelf. And no wonder the people, alway jealous of popery, ſhould be ſuſpicious of it here. *Sandiman* himſelf has of late

it is hoped, will not ſerve to render the following attempt, ſomewhat of that kind, the leſs ſeaſonable or neceſſary. Such an undertaking is, indeed, in ſome reſpects an invidious taſk, and attended with ſome ſpecial difficulties and dangers, in our days, and indeed at all times, by whatever particular model it may be conſtructed. But as the following diſcourſes are formed upon no party plan, they may expect to meet with a degree of diſapprobation from ſome of all parties. And yet I have not affected ſingularity, nor do I pretend to any thing *very materially new.* If they approve themſelves to the intelligent and pious, of whatever denomination, it is ſufficient.

MAY I be allowed to adviſe the reader to forbear cenſure 'till he is ripe for judgment, which will not be until he has carefully peruſed the whole, and reviewed it in its ſeveral parts and dependences: ——And then I ſhall have great occaſion to beg his candor.

IN a country, free as this *is*, and ever *has been*, and under providence, we truſt always *will be*, in all regards, every one enjoys an undoubted liberty of publiſhing his religious ſentiments to the world; and the better way perhaps is, in the general, to uſe *that* liberty, without thoſe *too frequent* litigations and contentions by way of the preſs, which are commonly attended with more coſt than worſhip; and in which tedious and often wrangling method, the truth is more ſeldom aſcertained,

late been amongſt us, without much honor or ſucceſs.— He is ſaid to be a man of ſome learning, a good deal of ſubtilty, and has an *intereſt* to ſerve, and cautiouſly avoids argument for the ſupport of his cauſe;——this would be making uſe of *means* which his religion don't allow of: And therefore if preaching be a mean, he ſhould not preach, any more than diſpute, to be conſiſtent.

aſcertained, than the *reader* diverted from the ſubject that began the debate. In the duſt raiſed by diſpute, about the *leſs conſiderable* things, in religion, he is apt to loſe ſight of his point, and attend rather to the *manner* of the attack, than to the *weight* of the argument. And perhaps pride and popularity are too often at the bottom of ſuch undertakings. But yet thoſe caſes are ſuppoſed to be excepted, where the chriſtian religion is itſelf ſtruck at, and the way paved to infidelity and libertiniſm.

In a word, *courteous reader*, if God ſhall make me inſtrumental, in any meaſure, of recommending chriſtianity to you, as a rational, conſiſtent ſcheme, worthy of God its author, and infinitely intereſting and important to ſinful men; if you receive any light or conſolation in regard of the diſpenſation of grace, in general, as ſucceeding to that of nature, if any, in reference to the conſiſtence of the reward of virtue with the doctrine of juſtification, in the *ſight of God*, by grace, without works, which are both ſo clearly and expreſly held forth in the goſpel, and which has been an article ſo perplexing to me, till the reception of that light, as I truſt, from above, which I have here endeavoured to communicate to you——Then let the *father of lights*, from whom cometh down every good and perfect gift, have all the glory; and pray for your unworthy ſervant, in Chriſt,

The Author.

The

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DISCOURSE XIII.

Saint's Perseverance.

DISCOURSE XIV.

Future Judgment.

Recapitulation.

Of

Of Adam's Covenant, and the primitive Conſtitution of Law and Nature.

ROM. IV. 4.

NOW to him that worketh, is the Reward not reckoned of Grace, but of Debt.

DIS. I. PART. I.

HAPPINESS is one chief end of man, and is intimately connected with religion and virtue.

Nature's Religion.

RELIGION in general, is the knowledge and practice of truth and righteouſneſs,— a univerſal conformity to the law and will of God. The FOUNDATION of all religion is laid in that natural ſenſe mankind have of moral good and evil, and of the eſſential difference there is between them, which is what conſtitutes them capable ſubjects of religion, renders them accountable to God for their actions, and is indeed one eminent part of their ſuperiority over the bruit creation. The DISTINCTION of right and wrong, righteouſneſs and unrighteouſneſs, is founded in NATURE, and like the GOD of nature is immutable and eternal. The CONSTITUTION

DIS. I. of nature, both in the moral and material ſyſtems of it, is DIVINE, and the laws that obtain in the univerſe, are therefore God's laws. Every reaſonable nature, is the ſubject of the law of reaſon: and a conſciouſneſs of the general nature and obligation of this law, is inſeparable from rational reflection in all moral beings. Theſe natural laws and rules of morality, being the legiſlation, and ſuppoſing the exiſtence of the deity, are therefore the PRINCIPLES of natural religion and virtue: and the acknowledgment of theſe principles, and the correſpondent practice of righteouſneſs and piety, is the RELIGION OF NATURE itſelf. This is the religon of angels, and all holy intelligences, and muſt be of every reaſonable creature in heaven and earth, to whom religion is compatible at all; but not excluſive of any ſpecial notices or ſupernatural revelation of the divine will, which, in a greater or leſs degree, perhaps, are common to all intellectual beings. This was the religion of paradiſe & innocence, and obtains ſince the apoſtacy, in a leſs perfect degree, anſwerable to the corruption of human nature, under all diſpenſations, in all ages and nations.* This

* For the ſake of thoſe, who may be not ſo well ſatisfied with what is ſaid here and in other places of theſe ſermons concerning *natural Religion*, who can neither believe or conceive any thing about it, and with whom good authorities have great weight and influence, and may convince where reaſon alone, proves inſufficient, I have ſubjoined a paragraph from a ſermon, preached not long ſince, by the Rev. and aged Mr. *Peter Clarke* of *Danvers*, in the *Chapel of Harvard College in Cambridge*,—a valuable Diſcourſe P. 1. "The ſubject that lies before me to be treated of, according to the method directed to by the honourable, learned and pious Founder of this Lecture, is that of *natural Religion*: And that which is commonly ſo called (though variouſly defined by learned

DIS. I.

Nature's Corenant.

THIS law and conſtitution of nature, is the creator's implicit covenant with all his reaſonable creatures. The great author of their reſpective beings and moral powers, who in this way ſignifies his will towards them, and impoſes that righteous homage, duty and obedience, which he has made

learned men) I apprehend to conſiſt in ſuch laws or rules of moral conduct, as are founded on deductions from principles of meer natural reaſon, relative to *Divinity and Morality*, without the aids of any ſupernatural revelation. This is natural religion in Theory. The practice of it conſiſts in the due obſervance of theſe rules. It is the excellency of natural religion, that it hath its foundation in the rational nature of man, and is therefore ſtable, fixed and indiſpenſable, and no more capable of variation or change, than the reaſon of man, and the relation he bears to his maker, as his creature, ſubject and ſervant; it is fundamental to all civil order, the welfare of ſociety, and laws of government, all the laws and precepts of it being conſonant to eternal truth and equity.

NEVERTHELESS, if we conſider it with reſpect to the great end of all religion, the guiding men to God, as their ultimate, ſupreme happineſs, it muſt be confeſs'd, that the meer religion of nature, which was calculated for a ſtate of innocent uncorrupt nature, and could ſerve to this end only in ſuch a ſtate, is now, in the preſent degenerate ſtate of mankind, in many reſpects defective, and inſufficient to conduct him to his great end; and needs the ſupply of ſuch helps, means and advantages, as the ſcripture revelation furniſhes us with

YET the preaching of natural Religion is highly uſeful to a chriſtian aſſembly, in reſpect both of its excellencies and deficiencies. In the former reſpect,—as it is adopted into the chriſtian ſyſtem, and makes a conſiderable part of it, even the whole of the chriſtian morality; and it is for the honour and commendation of our holy chriſtian religion, above all other religions in the world that it is allow'd to be the higheſt and beſt improvement of the religion of nature, as it comprehends and enjoins the precepts of the natural law, in the fulleſt extent and perfection, and ſettles the practice

DIS. I. them capable of performing, and which is *all* that their natures are capable of, in their ſeveral circumſtances and degrees of perfection, does herein virtually inſure and promiſe, as the reward of their perſevering innocence and righteouſneſs, the continuance of that being and happineſs they poſſeſs, and any further advancements, that his infinite wiſdom and goodneſs ſhall ſee fit.

THIS was the divine tranſaction with our firſt father Adam, in the day that God created him upright in his own image. And the threatning of death, as the puniſhment of the tranſgreſſion of a certain poſitive revealed precept, the fitteſt teſt, on many accounts, of his fidelity in them circumſtances, ſhews the aſſurance he had of happineſs and immortality, as the condition of his ſtedfaſt and univerſal obedience to the law of God and nature.

AND it is owing to the benefit of ſuch a fœderal tranſaction and conſtitution that any creature can *merit*, or deſerve any recompenſe for his ſervices, at the hands of his maker, in a way that ſhall exclude Grace, and ſo as to be able to found a *natural* claim thereupon, to the continuance of his being, or his happineſs.

Merit not abſolute.

All

practice of them on right grounds. And in the latter reſpect (viz of its *deficiencies*) as it ſhews us how ſeaſonably the chriſtian revelation comes in to our ſuccour, where natural light fails, and how aptly it correſponds to the principles of uncorrupt reaſon, and receives light and confirmation from them; and how happily it falls in with and crowns the wiſhes and expectations of nature in the wiſeſt and beſt of men." He afterwards ſhews, "that there is matter of duty expected and required of man, purely as he is a reaſonable creature." And that God has given reaſon to man, not only as a light to diſcover his duty to him, but to have the force of a law, divinely impoſed, with proper ſanctions, to bind his duty upon him.

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but only practional.

All ſtrict and abſolute merit is inconſiſtent with the condition of dependant creatures of every character and degree of perfection. But in this *qualified* ſenſe, the ſinleſs obedience of perfect and holy beings, is accounted meritorious. And thus the reward of immortality to the perſevering obedience, rectitude and perfection of our firſt parents, wou'd have been of *debt*, in contradiſtinction to a reward of *grace*, which takes place upon the foot of a different diſpenſation. "To him that worketh" according to the law of nature and a genuine covenant of works, rendering to God his due, the reward is of debt, and therefore cannot be by Grace, according to the Goſpel. Such a worker ſtands juſtified upon the plan of pure nature and law, forasmuch as reaſon and nature can demand no more. And tho' it is no gain to the Almighty when we make our way perfect; and the ſervices of the moſt exalted creature cannot be really profitable to God, yet under theſe circumſtances, the recompenſe aſſigned may be ſtil'd the proper wages of his righteouſneſs.

The Text explain'd.

That this is the ſenſe of the text, appears from the Apoſtle's own reaſoning. His ſubject is juſtification before God; which he argues the Gentiles were equally capable of with the Jews; for he has before prov'd that they were loſt under ſin and the condemnation of the common law of God and nature, of which they were all tranſgreſſors. The juſtification of *Abraham* is the inſtance under immediate conſideration. And the queſtion is, whether the Patriarch was juſtified by works in the way of law, or by grace tho' faith in the way of the goſpel. It is ſuppos'd in the beginning of this chapter, that the Jews to whom the Apoſtle wrote, wou'd maintain

DIS. I. that their father Abraham was juſtified by works and the law of circumciſion, in which they plac'd the greateſt confidence, as being the diſtinguiſhing mark of the divine favor to them. "What ſhall we ſay then, that Abraham, our father, as pertaining to the fleſh hath found?" Shall we ſay with the Jews in reference to the point before us, that he hath found acceptance with God, and obtain'd juſtification before him, by the law & circumciſion? No, by no means. "For if Abraham were juſtified by works, he hath whereof to *glory but not before* God." Although in ſome other view, the holy Patriarch might have occaſion of glorying in regard of his works and obedience to the law and covenant of his God, in conſequence of his acceptance to divine favor; yet that he had no cauſe of glory in any *works*, as the ground of ſuch his juſtification and acceptance in the *ſight of God*, is manifeſt from many conſiderations. Theſe the Apoſtle proceeds to mention in the following verſes, and argues the point from the doctrine of the ancient ſcriptures, and the *date* of the law of circumciſion.

Juſtification in different views

But it is obſervable, that in ſome ſenſe or other, the Patriarch moſt certainly was juſtified by works (if the Apoſtles of our Lord are conſiſtent) tho' not as directly ſtanding at the bar of God the ſupream lawgiver, where no living ſinner can be juſtified upon the bottom of his own defective righteouſneſs; for St. James aſſures us, that Abraham and Rahab both were juſtified by works, and ſays, "Ye ſee how that by works a man is juſtified, and not by faith only." And it is undeniable fact, that in ſome light and view, the piety and righteouſneſs of the ſaints is a ground of their rejoicing and glorying. "This is our rejoicing or *glorying*, as the original word

Jam. 2. 24

word ſignifies, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity—we have had our converſation in the world. "But let every man prove his own work, and then ſhall he have rejoicing, *glorying*, in himſelf alone, and not in another." DIS. I. 2 Cor. 1. 12. Gal. 6. 4.

But this notwithſtanding, at the bar of God the father of our Lord Jeſus Chriſt, the great author of nature and her holy unchangeable laws, and who is reconciling this hoſtile guilty world to himſelf by the death of his Son the divine peace-maker; in the ſight of God, I ſay, view'd under this character, all boaſting is univerſally & forever excluded. *There*, neither faithful Abraham, or the great Apoſtle, have any *rejoicing*, *glorying*, *boaſting* * in their own works; for there every mouth is ſtopped, and the whole world is become guilty before God, being juſtified only by his grace freely, thro' the redemption that is in Chriſt Jeſus.

In reference to Abraham, the Apoſtle goes on in the third verſe to obſerve from the ancient ſcrip-

* The unlearned reader may be informed, that what is tranſlated theſe three ſeveral ways *rejoicing*, *glorying*, *boaſting*, is the ſame word in the original. The ſame Greek word that is uſed in Rom. 3 27 Where is boaſting then? It is excluded!" is uſed likewiſe in 2 Cor. 1. 12. "Our rejoicing is this, the teſtimony of our conſcience," &c. Nor is it different in Eph 2 9 "Not of works, leſt any man ſhould boaſt." So that this *Kauchesis*, however tranſlated, is rejected and diſallow'd by the apoſtle in one view, and yet is countenanc'd and allow'd in another. Where works are wholly out of the queſtion, and have no hand in juſtification, as in the ſinners firſt acceptance to divine favor, all glorying is excluded: Not ſo, where works come into any conſideration, as in the future judgment, and in that view of juſtification, which is ſaid to be *by* works, *according* to work, &c. If the excluſion of all works is the reaſon that all glorying is excluded, then where works are not wholly excluded, glorying is not.

DIS. I. tures, that inſtead of working out his juſtification, he "*believed* in God, and it was counted unto him for righteouſneſs." So far forth therefore as faith and works, and the ſeveral ways of juſtification upon the foot of nature and of grace are different from each other, ſo far was Abraham from being juſtified by works. And how great and eſſential this difference is, the Apoſtle proceeds to ſhew in our text and the following verſes. "Now to him that worketh, is the reward not reckon'd of grace, but of debt. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs." The difference is the ſame as between working and not working, between being accepted of God by works, and without works.

And this the Apoſtle obſerves in the following verſe, is agreable to king David's account of the ſame matter, when he celebrates the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, ſaying "bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is the man to whom the Lord will not impute ſin." The non-imputation of ſin and free remiſſion of it, in the goſpel way of grace, thro' faith, involves and implies the whole of juſtification under the preſent conſideration of it.

But then as a further demonſtration, that Abraham, the great example of acceptance with God, in reference to all other ſinners, was juſtified by faith, thro' the imputation of righteouſneſs without works, and not in the way of law, and obedience to the covenant of circumciſion, as the Jews vainglorioſly pretended, and ſtrenuouſly inſiſted; to eſtabliſh this point, I ſay, and utterly demoliſh the whole

Abrahams juſtification a general rule.

whole ground of these superstitious pretences, the Apostle shews in the next place, that the Patriarch was justified by grace in the sight of God, long before the law of circumcision had a being. To this end he interrogates at the 9th verse, saying, "cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckon'd to Abraham for righteousness. How was it then reckon'd? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision." Abraham believed God, and it was counted to him for righteousness, as the Apostle before observ'd, from Gen. 15. 6. many years before he was circumcised, or had that carnal obedience imposed upon him and upon his posterity. This imputation of faith for righteousness, above mentioned, was before the birth of Israel, when Abraham was but eighty six years old, and probably long before this he was first justified & received to divine favor thro' faith, but now when God gave him the covenant of circumcision he was ninety nine years old. Compare the last v. of the 16th chap. with the first v. of the 17th. And Abraham's circumcision, which happen'd so long after his justification, the Apostle observes in the 11th v. was only a seal and confirmation of his former acceptance with God, thro' faith. And with great propriety and pertinence, in the following verses, he notifies his countrymen that this matter was so order'd in Providence, that it might plainly appear that he was constituted the father of the believing and faithful, whether circumcised or uncircumcised, whether Jews or Gentiles, whether living before, or under or after the law. "For the promise that he should be the heir of

DIS. I.

His blessing come upon the Gentiles.

DIS. I. of the world, was not to Abraham or his ſeed, thro' the law, but thro' the righteouſneſs of faith." "Is he the God of the Jews only? Is he not alſo of the Gentiles? yes of the Gentiles alſo: ſeeing it is one God which ſhall juſtify the circumciſion by faith, and uncircumciſion thro' faith." That is, who ſhall juſtify both Jews and Gentiles, as he did Abraham, by faith, without works and obedience to the law of circumciſion, or of Moſes.

So that the right of believing Gentiles to the bleſſing of Abraham, as his ſpiritual heirs, is clearly eſtabliſh'd. And indeed, to convince the biggotted Jews that the Gentiles were equally comprehended with themſelves, in the Abrahamic covenant, and alike capable of juſtification and acceptance with God, thro' faith, is a great point the Apoſtle has in view, among others, in this epiſtle, and to which many of his reaſonings are directed. And another grand point, ſubſervient to this, is to eſtabliſh the moſt important doctrine of the ſinner's juſtification in the ſight of God, the father of our Lord Jeſus Chriſt, in a way of grace, thro' faith in his blood, in oppoſition to a covenant of law and works, according to which no fleſh can be juſtified.

But if after all it ſhould be ſaid, that the fulfilment of any covenant-condition, tho' it be not ſtrictly according to nature and law, renders the reward a matter of debt and righteouſneſs to the performer; and that the Apoſtle has no reference to the primitive conſtitution, but is only conſidering how that Abraham the father of believers, was juſtified before God, by faith, thro' grace, without prior obedience to any *particular* law or diſpenſation, ſuch as circumciſion or the like, which might render the reward a matter of debt to him; it

might

might be replied thus, that altho' to him that worketh in *any* covenant, ſo as truly to perform the condition of it, whatever that condition be, the reward becomes due by promiſe, yet it will not follow, that under any and every kind of diſpenſation, the reward will be of debt or merit, in ſuch a ſenſe as to exclude grace, which is the doctrine of the text: Surely nothing ſhort of performing the full condition of law and nature, can come up to this. And not only ſo, but what *ſpecial* covenant or diſpenſation of law and works was Abraham under, before his faith and juſtification? ſurely none: none but the *general* law of nature, like other ungodly Gentiles, who with him, are juſtified by faith. And to ſuppoſe otherwiſe, or that by "him that worketh" the Apoſtle means him that worketh according to the law of circumciſion, or any *peculiar* diſpenſation, wou'd not agree with the general drift of his reaſoning. It is not *meerly* the law of circumciſion, but that of *nature*, the common law of all nations, that the Apoſtle excludes from juſtifying in the ſight of nature's God. Circumciſion and the law in *general*, are expreſly diſtinguiſh'd from each other, Chap. 2. v. 25. "For circumciſion verily profiteth, if thou keep the *Law*: but if thou be a breaker of the *Law*, thy circumciſion is made uncircumciſion."

Our preſent buſineſs is with the original covenant and diſpenſation of law and nature, its *reality*, *conſtitution*, *condition*, *recompence*, as held forth in theſe words, "Now to him that worketh, is the reward not reckoned of grace, but of debt." *Works and Debt*, on the one hand, and *Faith and Grace* on the other, go together and ſtand connected and related in the divine diſpenſations. And not only ſo,

A Difference between Nature and Grace.

DIS. I. so, but a *Reward* is reckoned or placed to the account of him that worketh in the legal way: whereas *Righteousness* is reckoned or placed to the account of him that believeth in the gracious way. The office of faith is to justify the *Sinner*, to give him peace with *God*, and a title to the reward laid up in the promises, that are afar off: But in regard of the *Sinless*, whose works are according to law and nature, a *present reward* seems to be their righteous portion. In the method of *nature* and a genuine covenant of works, the reward due to righteousness, is the possession of the righteous man: In the method of *grace*, faith and justification have reference to a future unseen good, and point to a promise and hope that is laid up for us in Heaven.

But this may possibly be touch'd upon again under the *Doctrine*, which is as follows,

That according to the primitive covenant of works and law of nature, the reward of life and immortality is reckon'd or placed to the account of the obedient, as a matter of debt, not of grace.

To prevent confusion in our ideas of the covenants, and help us to clear apprehensions of the several divine dispensations, it is usual and necessary to distinguish them by several names and titles, which are commonly taken from their natures authors, dates, peculiar properties, or persons immediately concern'd in them, as the *covenant of grace*, which is a general character, distinguishing the subsequent dispensation from that which preceded the apostacy: The *Covenant of Redemption*, the *Abrahamic Covenant*, the *First and Second, Old and New Covenants*, the *Mosaic* and *Christian*, the *Covenant of Works*, &c. These are several of them the same covenant, express'd by different names; for

Titles of the Covenant.

for inſtance, the law or covenant of Moſes is ſometimes call'd the old covenant, the firſt covenant and covenant of works; which is owing to its being view'd in different relations and reſpects. Uninſpir'd writers indeed have taken the liberty, in treating of the covenants, to give the titles of *firſt* and *old*, and *covenant of works*, without any note of diſtinction, to the primitive diſpenſation of innocence; and ſometimes to conſider the general diſpenſation of mercy that took place upon the apoſtacy, under the character of the *new* and *ſecond* covenant. And truly very various have been the forms in which mankind have view'd theſe matters.* The better way, is doubtleſs to keep as near to to the phraſeology of the holy ſcriptures as may be with convenience. The covenant we are now more eſpecially concern'd with may be characteriz'd, Adam's covenant, or the diſpenſation of nature and law, the covenant of innocence, of paradiſe, &c. It is alſo truly and properly the firſt and old covenant, and covenant of works, when view'd

* A *Flavel* can tell us that, "God and Man," are the fœderates in the covenant of grace. An *Erſkine* can tell us that "the parties of the covenant of grace are not God and Man, but God and Christ; and the believer is no otherwiſe a party, but in Chriſt." And a *Hervey* can very nearly agree with him herein. A *Boſton* can conſider the gracious diſpenſation in general, under the character of the covenant of redemption. And to mention no more, a fifth perſon can diſregard and neglect the covenant under that title and view, if not make it the ſubject of his ſcoff and railery. A tho' theſe phraſes, covenant of grace and covenant of redemption, may not be the very expreſſions of ſcripture; yet it may poſſibly appear in the following Diſcourſes, that there is a juſt and reaſonable foundation for theſe diſtinctions, as well as others, in the very words of revelation.

DIS. I. view'd in relation to the following general diſpenſation of grace and mercy in Chriſt Jeſus, which took place upon the apoſtacy. But then rightly and clearly to diſtinguiſh this Adamic covenant and diſpenſation, from the law of Moſes, which has theſe expreſs appellations given it in the New-Teſtament, ſome epithet or certain token of diſcrimination ought to be made uſe of, ſuch as *original, primitive*, or the like, and the neglect of it, often creates perplexity in perſons minds, about theſe things, and they are apt to confound one diſpenſation with another. But to return,

Being of the Covenant proved.

I. THE *reality* of ſuch a covenant as we have under conſideration, might be argu'd, both from *reaſon* and *facts*. To begin with the firſt,

From Nature.

THE reaſonable moral nature of every creature of God, ſuppoſes ſuch a conſtitution as we call a covenant, in relation to the creator and the creature. The very knowledge of moral obligations and the capacity for obedience, renders the moral agent accountable for his actions. As nature's law is God's law, ſo the natural ſanction of that law are his favor or diſpleaſure. The divine laws were enacted and impoſed that they might be obey'd, and therefore rewards and penalties muſt be ſuppos'd to be annexed to enforce them, otherwiſe they have no force at all. So that the great author of nature ſeems *virtually* to ſtrike ſuch a covenant as this, in the natural way, with all his reaſonable creatures, from the firſt moment of their exiſtence as moral agents, viz. "Conformity to the law of your natures and the manifeſtations of the divine will, ſhall ſecure my favor, protection and bleſſing: Diſobedience to the ſame, ſhall expoſe you to the unhappy effects of my anger and reſentment." The innocent

cent happy creature already underſtands and enjoys the benefit and reward of obedience: But the knowledge of any *particular* puniſhment of tranſgreſſion, depends upon a divine revelation and an expreſs threatning. Again, *all* juſt government, in the very nature of it, involves the idea of a covenant. He that impoſes laws and requires obedience, implicitly promiſes protection in well doing: —and the hope and claim of this protection, ſuppoſes a voluntary ſubjection to the authority and laws of the ſtate. And as the very *reaſon* of puniſhment implies a benefit in obedience, ſo upon this benefit, is grounded the righteouſneſs of thoſe laws that puniſh tranſgreſſors. The divine providence and government therefore being allow'd and taken for granted, ſuch an implicit fœderal conſtitution is the natural and neceſſary conſequence of it.

From Government.

THE ſame may be argu'd from the *paternal character* of the Deity. For the relation of father ſuppoſes children; and ſo the holy ſcriptures repreſent GOD, as the father of the univerſe, and the world as his great family, in which therefore laws and orders, diſcipline, duty and recompences are ſuppos'd to obtain. But a due attention to the thing, will convince any one, that a *virtual* agreement, and compact, ſprings out of the very nature of ſuch a domeſtic ſociety. The name and title of father, carries in the very notion of it the obligation of care, defence, ſupport and tenderneſs; as that of children does, the obligation of duty, obedience, love.

From divine Titles

THE relation of *maſter and ſervant*, implies in a meaſure, the ſame thing; and moreover, that which anſwers to a mutual indented obligation between them. But we know that all are ſervants

to

DIS. I. to God, and eminently ſo, thoſe whom he has endu'd with reaſon and moral capacities.

THE title and character of God, as *judge* of the moral world, ſtrongly indicates the ſame thing. For the proper office of judge is to diſpenſe rewards and puniſhments according to characters and deſerts; which muſt ſuppoſe the prior exiſtence of promiſes and menaces, in relation to moral actions, and a covenant-conſtitution before, and all along ſubſiſting. Such a covenant of law and nature, might be reaſon'd alſo from the holineſs, juſtice, wiſdom of God, and his moral character in general.

From Scripture.

BUT to proceed to *facts*. We have a particular clauſe of a covenant-tranſaction, with Adam in the creation, recorded by Moſes. "But of the fruit of the tree which is in the midſt of the garden, GOD hath ſaid that ye ſhall not eat of it, neither ſhall ye touch it leſt ye die." As the counter part of which threatning, it will be granted, that in caſe he had not eaten of this prohibited mortal fruit, he would have liv'd forever, or been immortal. And of this Adam might have an explicit revealed promiſe, as well as a natural aſſurance. Indeed the very denunciation of death in the one caſe, was a virtual promiſe of immortality in the other—— For not to die is to be immortal. And therefore, tho' we do not read in ſo many words, of a covenant made with Adam, in innocence, yet here are the eſſential parts of ſuch a conſtitution, between God and him: for the conſent of Adam in the caſe, muſt in all reaſon, be ſuppoſed and underſtood, from the advantageouſneſs of the propoſal, the fitneſs of the condition, and the characters of the creator and creature. So that here is the thing, tho' there be not the name. Indeed ſome read that

Gen. 3. 3.

in

in *Hosea*, ch. 6. 7. "But they like Adam have transgressed the covenant: there have they dealt treacherously against me." And so it is render'd in the margin. DIS. I.

And yet it is not pretended, when we speak of a covenant subsisting between God and man, that it every way resembles a transaction of that kind among men, who have commonly a mutual dependance upon each other, and are capable of receiving *real* benefits or wrongs from one another.

To the present purpose are the words of Mr. *Stackhouse*, "And as God's transactions with us, are not so strictly and properly a *covenant*, so neither are they strictly and properly a law, tho' they are frequently call'd the *law of works*, and the *law of faith*. For God does not deal with us out of absolute *sovereignty*, but is graciously pleased to oblige himself to us by promise, which belongs not to a Sovereign, as such, but has some resemblance of a covenant: So that the agreement, which God has made with man, is not *meerly* a law, nor *meerly* a covenant, but in some measure partakes of both: Insomuch that if God had only said, *do this*, without adding, *thou shall live*, this had not been a covenant but a law; and if he had only said, *thou shalt live*, without adding, *do this*, this had not been a covenant, but a promise: So that removing the condition, we make it a simple promise; and removing the promise, we make it an absolute law: But since both these are found in the contract, it is both a covenant and a law, tho' both in a larger acceptation; and accordingly, in scripture, is indifferently us'd under either denomination." P. 277. Body Divin.

And the doctrine and dictate of nature in a measure coincides and corresponds with this. That

DIS. I. ſame reaſon which ſuggeſts a law, ſuggeſts alſo a recompenſe to reaſonable creatures. Nor is it more certain, that God is, than that he is the rewarder of ſuch as diligently ſeek him.

But how does it appear that this Paradiſaical or Adamical covenant had any relation to the law of nature, or was any more than a meer poſitive revealed thing, reſpecting only this ſingle inſtance of his obedience and diſobedience? Becauſe to ſuppoſe this, wou'd, I think, be quite unnatural, repugnant to the reaſon of things, to the perfections of God, and the moral character of reaſonable beings. For the natural law, is not leſs the law of God, than any poſitive revealed precept, yea, it is more intrinſically excellent, and equally binding upon all the rational world. It cannot be ſuppos'd, that man, under that covenant, cou'd have wilfully broke the law, in any inſtance, with impunity: any ſuch deviation from the law of his nature muſt have incur'd the diſpleaſure of his maker, and render'd him accurſed. If diſobedience to a poſitive injunction, was a crime worthy of death, ſurely an infraction of the original unchangeable law of nature, impos'd on man for his everlaſting obedience, cou'd not be leſs fatal in its conſequences. Poſitive duties, indeed are to give way to moral precepts.

But moreover, is it not very certain that any kind of known wilful vice, in ſuch a ſituation, muſt wholly ruin the character, debauch the heart, and ſubject the unhappy depraved ſinner, in ſome form or other, to the anger of his maker? And whatever the poſitive puniſhment may be that the offended lawgiver ſees good to inflict, yet how can it be otherwiſe, than that the tranſgreſſor, ſhould become

come *ſpiritually* dead, and alienated from God from the firſt moment of his rebellion and diſobedience? Nothing but revelation, perhaps, cou'd teach the firſt ſinners, that *natural* death wou'd be the certain wages of ſin. But the reaſon of the thing, as well as the change of the original conſtitution, into a diſpenſation of grace, in favor of the naked trembling apoſtates, ſhews the ruinous nature of all diſobedience under that covenant. The vitiated creature may be recover'd to righteouſneſs thro' the divine favor, as the event proves, not, it ſeems, upon the foundation of law and nature, but in the way of a merciful interpoſition, even thro' the powerful grace of that divine *Prince and Saviour*, whom God the father has exalted at his own right hand, to give repentance and remiſſion of ſins."

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But wherefore then, it may be aſk'd, was a poſitive precept made the teſt of man's obedience in the garden of Eden, and not ſome natural law, or rather the moral law in general?

To this it may be reply'd, that the whole moral law was the rule of man's obedience, and therefore was in general the teſt and trial of his loyalty and diſloyalty, and his juſtification and condemnation, before God, had reſpect to this whole law. But conſider'd as an inhabitant of Paradiſe†, this ſpecial poſitive inſtance of trial was more fit and agreeable: For to ſay nothing of the peculiar natural qualities of that prohibited tree, or of the tree of life, this was the moſt ſenſible ſignificant token of God's ſovereignity over man, and his ſubjection to the great Lord of the world, whoſe tenant he was, and to whom, as from the ſubject to the prince,

 ſuch

† See Bates's Harmony, P. 19.

DIS. I. ſuch an acknowledgment ſhould be made. It was likewiſe a trial of man's duty and obedience, in a matter of meer authority, where nature had no voice, and ſo the Sovereign's pleaſure was the only reaſon, with regard to man, of the ſelf-denial requir'd: And it was ſomething, which, at the ſame time, that it taught them implicit ſubjection to the Lord of nature, it inſtructed them alſo to ſubject the appetites and lower powers, to their great maſter reaſon, not indulging to a vain and impious curioſity, or a ſenſual diſpoſition, and that carnal mind, which is enmity againſt God.

FINALLY, upon ſuppoſition then, that ſuch a covenant diſpenſation did take place in the creation, and that the covenant was violated, in the *ſpecial* inſtance of man's trial, we ſee how the threaten'd penalty was actually inflicted with regard to Adam, who died in leſs than a thouſand years, and a thouſand years with the Lord is as one day, and that he in *fact* became mortal, and was bro't under the power of death, from the very inſtant of his tranſgreſſion, and that death has reigned ever ſince over all the human race, and the threaten'd curſe has deſcended down to a thouſand generations. And we find, in the holy ſcriptures, that the general mortality of the human ſpecies, to ſay nothing of the univerſality of their wickedneſs, is reſolved into the ſin of Adam, who in his public capacity was the figure of him that was to come. "By one man's offence, death reigned by one." "In Adam all die." "By one man ſin enter'd into the world, and death by ſin." The event at leaſt, proves the connection of Adam and his offſpring in this affair, and ſhews that mankind univerſally were intereſted and concern'd in this divine tranſaction with their firſt father.

THE

Covenant in general.

THE *nature* and *conſtitution* of the primitive covenant is to be conſidered. Covenants are of various kinds, according to the character, quality and circumſtances of the contracting parties. But in the general nature of it, a covenant may be ſaid to be an agreement, or mutual contract, between two parties, either expreſs'd or plainly implied, in which one engages and ſtipulates, to beſtow a reward or recompenſe upon the other, in conſideration of the performance of ſome ſervice and duty, which that other agrees and ſtipulates to perform, as the condition of ſuch recompenſe. And it is always to be underſtood that the condition is practicable by the party covenanting, and that the reward, is at leaſt equal to the ſervice, and as much ſuperior as the promiſer pleaſes. A covenant likewiſe, oftentimes, and in the preſent view of it, implies a threatning and penalty in caſe of failure, in regard of the condition requir'd, as well as forfeiture of the reward promiſed. In ſhort, a covenant, as we now conſider it, ſuppoſes two parties, and conſiſts of two parts, a promiſe and a condition, and in caſe of neglect and non-performance, upon the ſide of the inferior, a threatning and puniſhment. And when it ſo happens, that one party is greatly ſuperior to the other, and the minor under prior obligations, in point of duty, to perform the ſervice required, and ſuch ſervice, is both reaſonable in itſelf, and in no meaſure an equivalent for the reward promis'd, in this caſe, the expreſs conſent of the minor party, is not neceſſary to the eſſence of the covenant, but is ſuppos'd and taken for granted, and the propoſal or promiſe of the ſuperior, immediately paſſes into a law and covenant, in regard of the minor. Thus it is between parents

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and children, maſters and ſervants, princes and people: and thus eſpecially it is in regard of the great God and his dependent creatures. Obedience to the divine laws is always and indiſpenſibly the creature's duty, and yet is no equivalent for the bleſſing enjoy'd or promis'd. When therefore the glorious Jehovah, who is our father, maſter and king, ſees fit to propoſe and inſure, either expreſly or implicitly, any recompenſe, preſent or future, to the ſervices of his unprofitable creatures, it muſt be a *matter of grace*, and can't be ſuppos'd to be otherwiſe, all things conſider'd, than reaſonable and advantageous on the part of the creature; and whether he *expreſly* conſent or not, yet his conſent is implied, and ſuch tranſaction, is to all intents a law and covenant, and both the faithful and unfaithful, the loyal and diſobedient, ſhall receive a juſt recompenſe of reward.

ACCORDINGLY, God having formed man out of the duſt of the earth, and wrote his law with his own fingure, upon the table of his heart, and ſubjected him to his authority and government, Adam was no longer left at liberty, whether to neglect or obey that law, and the authority that enjoin'd it. Obedience to nature's law, and his maſter's will, is henceforth the duty of man, and inſeperably connected with his happineſs: and his *ruin* may reaſonably be ſuppos'd, as the conſequence of his diſobedience; altho', an innocent perfect creature, cannot be tho't to have very clear and diſtinct notions of evil, either moral or penal.

Adam's Covenant.

BUT then over and above this conſtitution of pure nature, God was pleas'd as before obſerv'd, to add a ſpecial poſitive precept, in a ſovereign way, to which life and death were expreſly annexed, to ſhew

ſhew man that intire and univerſal obedience to the divine will, not only in regard of the moral eternal laws of nature, but of all ritual, (and to him) arbitrary injunctions, was the expectation of Heaven concerning him in his preſent perfect and happy ſtate, and that deſtruction and miſery were in the way of the wicked. Adam's covenant of law and nature, contain'd a promiſe of life and happineſs to his obedience, and the threatning of miſery and death to his rebellion. And not only ſo, but Adam was in a capacity to perform the condition requir'd, and to avoid the penalty threaten'd, as muſt be ſuppos'd, in reference to every creature that comes directly out of God's hands, * and the reward was a thing *greatly* exceeding any merit in his ſervice, and the covenant moſt favourable upon the part of man, whoſe conſent therefore muſt be ſuppos'd, whether expreſs'd or not. The nature of the caſe, ſeems to ſpeak for Adam in ſuch language as this, " I conſent to the gracious terms of the covenant, *do and live, tranſgreſs and die.* I acknowledge that immortality infinitely exceeds the merit of thoſe ſervices, which are no more than my duty, and that, if I baſely and wickedly diſobey, my life

 and

* ———: I made him juſt, and right.
Sufficient to have ſtood, tho' free to fall.
Such I created all the Etherial Powers,
And Spirits, both them who ſtood, and them who fall'd:
Freely they ſtood who ſtood, and fell who fell.

MILTON B. 3. l. 98.

——— They themſelves decreed
Their own revolt, not I: If I foreknew,
Foreknowledge had no influence on their fault,
Which had no leſs prov'd certain unforeknown.

Idem l. 116.

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and happinesſ are the righteous forfeiture." How is it poſſible but Adam muſt have had ſome ſuch ſenſe of the matter, if we allow him to have had any ſenſe or underſtanding at all ? †

III. THE

† I did not think, in writing the above, to add any thing more expreſly concerning Adam's covenanting for his poſterity, as well as for himſelf Indeed that conſtitution, ſeems to have reſpect to his offspring in the very nature of the thing ; and whatever objections may be ſtarted in reference to the *righteouſneſs* of the diſpenſation, as including the deſcendents of Adam, yet the *fact* itſelf is undeniable, and evident in every view. That we ourſelves actually enter'd into covenant, thouſands of years before we had an exiſtence, is impoſſible in nature and reaſon ; nor is it pretended, that in virtue of that covenant we are from our birth liable to the eternal damnation of Hell, like actual and obſtinate ſinners : But yet in *ſenſu forenſi*, as divines term it, the covenant extended to us, and we in very deed ſhare the mortal unhappy conſequences of the violation of it. Parents have a natural right over their children, and in the preſent apoſtate ſtate are the public heads and repreſentatives of their reſpective families in many weighty and intereſting reſpects, being commonly conſider'd and treated as one. And it will not be deny'd that Adam repreſented his great family of the world, before ſin and death enter'd into it, in a more ſpecial and important ſenſe, and that he was the faulty occaſion of *thoſe evils*, beyond what common parents are now, when it is out of their power to prevent them. And does not the event prove, as well as the holy ſcriptures ſuppoſe and ſuggeſt that the original promiſes and threatnings, bleſſings and curſes, had a general reſpect to mankind in all ages, as well as to Adam and Eve in particular ? How exactly all the circumſtances and ſufferings of the whole human race deſcribed and foretold in the ſentence paſt upon the firſt tranſgreſſors, *Gen.* 3. 16 and on, "Unto the woman he ſaid. I will greatly multiply thy ſorrow and thy conception, &c." And unto Adam he ſaid, ——— curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life. Thorns alſo and thiſtles ſhall it bring forth unto thee : and thou ſhalt eat the herb of

III. The *condition* of the *adamic covenant* and constitution is more particularly to be taken notice of. This was *obedience* —— obedience to the law of nature; obedience to the God of nature, and to all his laws moral and positive. Such an obedience as he was capable of performing, every way answerable to his nature, capacity, understanding and powers:—Not the obedience of a higher order of beings; or a service superior to the rank in which God plac'd him, but only perfect in its kind, and *up* to his condition and circumstances. Not an obedience that was at the same time also disobedience and a falling short of the law of his nature, but which was, with regard to him, an unsinning

Obedience perfect in kind.

the field. In the sweat of thy face shalt thou eat bread, till thou return to the dust, &c. What can be more picturesque than this, of the present state of man? And if all are interested in the *sentence*, then surely in the covenant and general constitution. The *natural* connection of Adam and his offspring, made the latter, in a sort, necessary parties in that constitution, and they must stand or fall with him. If Adam must die for transgression, his posterity cou'd not, in the order of nature be immortal: and if mortal, the event shews the certain connection of sinfulness with that mortal state. And therefore Adam must be view'd, not only as the *natural*, but in some sense the *moral* head of mankind. Indeed if death *natural* had not been the appointed wages of man's sin, any more than of the angels that fell, I can't think otherwise, than that they wou'd have generated a debauch'd and sinful progeny: and that if these infernal spirits were to propagate, they wou'd produce spirits of their own complection—little devils like themselves. In a word, Adam is *man*, and the constitution with him seems to imply his natural offspring, who are to be understood in such federal transactions, whether expressly mentioned or not. Accordingly the promise in the *divine seed*, we see respects all mankind, as included in him, tho' made directly and personally to our great progenitor.

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unſinning obedience, and free from all faulty imperfection, tho' a virtue inferior in degree, to that higher and more noble order of creatures. For *God* requires of all according to what they have, not according to what they not. As the nature and happineſs of man were *perfect* in their kind, tho' not equal in degree to the higheſt angels, ſo the virtue requir'd of him, altho' gradually inferior to theirs, yet was anſwerable to his conſtitution and his place in the ſcale of being, conſiſting in a *perfect* love and obedience, which might not deviate from nature and righteouſneſs.

THAT ſuch an obedience and righteouſneſs was the condition of man's life and happineſs in his primitive ſtate, appears from the reaſon of the thing and the perfections of God, who cou'd not enjoy any thing more than this, or accept any thing ſhort of it; and is evident alſo from the ſad conſequences of his firſt failure, and that in regard of a poſitive requirement, for the threatning took place immediately upon his tranſgreſſion, and he was ejected from paradiſe, which that ſpecial law, as was ſaid, ſeem'd to reſpect him, as the happy poſſeſſor of. What the effect of a direct violation of the law of nature might have been, is perhaps, not for us peremtorily to aſſert or determine; the 'fore-mention'd inſtance of diſobedience, however, ruin'd him in regard of paradiſe and immortality, tho' it left him not finally without hope. And we find that under the law of Moſes, which, in one view of that diſpenſation, correſponded to the covenant of Adam and nature, every tranſgreſſion bro't the offender under condemnation, and that every one was accurſed "who continued not in all things written in the book of the law to do

do them ?" For how can a dispensation of nature and meer law, admit of any deviation from duty, as consistent with a claim to the reward promised ? He that is justified by law must stand right in the eye of that law, which is the rule of judgment. But he that has transgress'd the law, is condemned by it, altho' it be but in one instance, and therefore his title to life is forfeited : for it cannot be that a person should be justified and condemn'd both by the law, under the same view and dispensation of it. So that the condition of the covenant, *do and live*, must intend a doing right, so as not at the same time to do wrong. That is, the obedience requir'd, according to a genuine covenant of law and works, such as was the primitive constitution of things, is an unsinning obedience, and perfect in its kind : " and every transgression and disobedience, must receive a just recompense of reward."

IV. As to the *reward* promis'd and insur'd to such obedience, in Adam's covenant, it was *life*, without being subject to death, or *immortality*, and all that happiness and glory, that attended it, in their present paradisaical and most delightful state. This is evident from the threatning of death, and the evils attending it in case of disobedience : for if nothing but sin, according to covenant, was to deprive him of life, then immortality must be the fruit of unsinning obedience.

The reward, immortal happiness.

When the munificient creator, of his own meer motion, has seen good, to confer life and favor upon his creature, endu'd with reason and moral capacities, for his active service, we may presume that his present being and enjoyments cannot be forfeited, and that they never shall be taken or ravish'd

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raviſh'd from him, but on account of his defection, rebellion, abuſe of priviledge, or neglect of duty. We cannot ſay, indeed, that it wou'd be injuſtice in God, towards the innocent creature, to re-aſſume the being and bleſſing granted, after any given time of duration, if it cou'd be ſuppos'd, that there was no fæderal-conſtitution ſubſiſting: But even then, no poſſible reaſon cou'd be aſſign'd for ſuch a conduct, but every thing in reaſon, nature and experience ſhews the contrary.

THE ſupreme father does not want manſions or means of ſubſiſtence, in his *great houſe*, for all his creatures, of every degree of perfection. He need not turn one out of being to make way for another; the univerſe is large enough to receive and entertain them, without interfering in regard either of their habitation or happineſs. And God has ways enough to diſplay his ſovereignty without ſporting with the lives of the righteous, and annihilating the objects of his favor, dearer to him, than the children of earthly parents are to them. For it is poſſible that even the tender mother ſhould forget, not only her child, but her *ſucking* child, yet will not the Lord forget his people: For like as a father pities his children, with a ſtrong and nervious affection, "ſo the Lord pities them that fear him." Such a favor for the righteous as this, muſt ſurely be inconſiſtent with their deſtruction, without having ever offended: eſpecially when we conſider that God condeſcends to ſtile himſelf the father of ſinful and rebellious children, whom he endeavors to reclaim and ſave, not willing that any ſhould periſh, not even the *wicked*, much leſs the righteous. That aſtoniſhing goodneſs of God, in not ſparing, but delivering up his only

only begotten Son for us all, even for the ſalvation of the very chief of ſinners, is ſo wide a conduct, and beſpeaks ſo different a diſpoſition from that we are conſidering, that it ſeems quite abſurd to affirm or ſuppoſe them both, of the ſame being. If it is a true and faithful ſaying, that Jeſus Chriſt came into the world to ſave the *chief* of ſinners, ſurely it cannot be true of the God and father of our Lord Jeſus Chriſt, the father of mercies, that he ſhould deſtroy the very *chief* of ſaints, who have ever done thoſe things that pleaſed him, and never at any time tranſgreſſed his commandment.

Moreover, in regard of Adam, the reward and recompenſe of righteouſneſs, was in *hand* rather than in *hope*, for he was already in poſſeſſion of that happineſs, for the perpetuation of which he was upon trial.* And this ſeems to be common to all ſtrict and genuine covenants of works, which being founded upon the conſtitution of pure law and nature, take place only in regard of innocent and holy beings.

Indeed mankind continuing innocent, might be encouraged to look for ſome higher advancement, in God's own time and way, and which we are unable to give any account of. And plain enough it is further, that he might expect ſome kind of confirmation in the happineſs and perfection of his preſent being, by ſome peculiar ſituation of things in providence, which is not eaſy for us to explain, and whereby he would be deliver'd in a meaſure, from

* Milton I think has this Thought, B. 5. l. 520.
——That thou art happy, owe to God:
That thou continueſt ſuch, owe to thy ſelf,
That is to thy obedience; therein ſtand.

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from his preſent danger of forfeiting his character and felicity. For it ſeems to be not quite ſuitable to the nature of a ſpecial probationary ſtate, that it ſhould continue forever, in the ſame manner that it takes place at firſt. But this notwithſtanding, we are ſure, that however infinite wiſdom and goodneſs, might, in due time, fix the character and condition of man, and render him, in ſome ſort, unchangeable in righteouſneſs and bleſſedneſs, yet the happineſs of no creature can be protracted beyond the continuance of its obedience and holineſs,—that vice will forever produce miſery, and that virtue is the eſſential and eternal condition of glory and happineſs to every reaſonable creature God has made, without which they cannot enjoy his favor, which is life.*

Adam's ſpecial trial only temporary

But the concern and intereſt of Adam's poſterity in the covenant made with him, may perhaps, be conſider'd as a further reaſon why he wou'd not have continu'd always in the ſame ſtate of trial. We ſee the penalty of death and its unhappy attendants, threaten'd to, and inflicted upon the firſt man's diſobedience, deſcends down to all mankind, and they univerſally ſhare the curſe, as being connected with him; and therefore, by a parity of reaſon, we conclude, that if he had ſtood firm in his obedience, they wou'd have reap'd the happy fruits of his integrity and righteouſneſs. But if Adam's ſpecial trial had been limitted to no time, the

* This is likewiſe ſuggeſted by Milton, who makes Raphael addreſs Adam thus:

"My ſelf, and all the angelic hoſt, that ſtand,
In ſight of God in thron'd, our happy ſtate
Hold, as you yours, while our obedience holds:
On other ſurety none ——" B. 5. 535.

the fate of his posterity wou'd have depended upon him, after they were become equally capable of a probationary state themselves: But this will be tho't not so convenient, as that they should then be upon personal trial for themselves. And not only so, but if eating the prohibited fruit, wou'd have had the same effect upon others that it had upon Adam, they might have destroy'd themselves, tho' he continu'd innocent and happy, which is contrary to the supposition of the covenant being made with him in behalf of his posterity, and that they were to stand or fall with him.

THEREFORE we conclude, that this special trial of the first man's obedience and fidelity, wou'd not have been of very long continuance, nor, perhaps, that mortiferious fruit itself, and that the reward of life and immortality wou'd have been secur'd, in a certain term, to the protoplast, and all his happy offspring.

Sin shifts the scene.

BUT alas! a very different scene from this has open'd upon us— "By one man sin enter'd into the world, and death by sin; and so death passed upon all men, for that all have sinned." But as death follow'd sin, so a Saviour follow'd, and by abolishing of it, has bro't life & immortality to light. Otherwise, we must suppose, that if God had permitted Adam to have had any posterity, after he had forfeited life himself, they wou'd have been a very sinful and miserable race of beings, verily so, beyond what they are at present. But God's ways are high above our ways, and his thoughts above our thoughts, even as the heavens are high above the earth. Who can by searching find out God? who can find out the almighty to perfection? His judgments are a great deep, and his ways unsearchable

by

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by mortals. It becomes us modeſtly to adore thoſe high and holy adminiſtrations of heaven, according to which it is certain fact, that one man deſtroys, and another ſaves a world. "For as in Adam all die, ſo in Chriſt ſhall all be made alive." "As by one man's diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many be made righteous."

V. The truth of the doctrine is now more directly to be conſider'd, namely, that according to the primitive covenant of works and law of nature, the reward of life and immortality, is reckon'd or plac'd to the account of the obedient, as a matter of debt, not of grace.

We have heard what kind of obedience that is, which the covenant and law of nature requires, and what the reward and recompenſe of that obedience is. Nothing more, can, in truth and juſtice be demanded of the creature, than a love and obedience every way anſwerable to its nature and condition: and nothing leſs than the everlaſting continuance of that life and happineſs, it was at firſt put into the poſſeſſion of, can equal its reaſonable expectations, ſo long as it perſeveres in innocence and righteouſneſs. For with the ſinleſs obedience of the innocent perfect creature, nature is content, and the God of nature ſatisfied, as a full conſideration for the life and happineſs confer'd, and the perpetuation of the ſame.—Law and reaſon can aſk no more.—Heaven has all its due, from the happy virtuous creature, paid back in the perfection of its obedience, and in ſuch ways of well doing, he may confidently look to, and depend upon the bounteous creator, for uninterrupted life and happineſs.

In Adam's covenant reward of debt and merit.

It

It is not pretended, indeed, that in any other way ſhort of unerring virtue, the creature can form pretenſions to eternal bleſſedneſs—any act of diſobedience deſtroys that claim, and gives the law a power to condemn. But upon the ground of innocence and perfection, our text unites its voice, with reaſon and nature, in declaring, that this glorious, everlaſting reward, is a matter of *debt* or *merit*, in the qualified fœderal way, and that too, in the higheſt poſſible ſenſe of it; for here is not only the performance of a covenant-condition in general, but the condition of *nature* itſelf, the higheſt that can be requir'd of any creature. So that the reward, in this caſe, is not of grace or in the way of favor and mercy, thro' the mediation of a third perſon, or granted upon any lower terms, than thoſe of ſtrict law and perfect juſtice.

But it may be neceſſary to conſider a little more particularly, tho' briefly, in what ſenſe we are to underſtand the reward as being of *debt*, to him that worketh according to the conſtitution of law and nature; and alſo in what ſenſe it is *not of grace*, to ſuch a worker. "Him that worketh" in this place is evidently the perſon, who is to be view'd in a way of contradiſtinction to the believer: and under theſe two characters, we have the different diſpenſations of works and faith, law and grace, exhibited to us. But you have been often told and very well know, that even that primitive diſpenſation, did not wholly and in general exclude *grace*, but only in a ſpecial view, in which it is peculiar to the *gracious* diſpenſation itſelf: and alſo that this latter does not in every ſenſe exclude *works*, but only in the ſpecial view of juſtification in the *ſight of God*, the father of our Lord Jeſus Chriſt.

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Grace and works have a place under both conſtitutions, tho' under different conſiderations: and therefore there is a ſenſe, in which the reward of the primitive covenant of works was not of debt and merit.

Not abſoluteindeed

For inſtance, it was not of debt, nor could it, in the nature of things be merited, as was obſerv'd before, in the abſolute, uncovenanted way. For "Who hath given unto God, and it ſhall be recompenſed to him again?" Every creature in heaven and earth, and all their ſervices, are ſtrictly and abſolutely ſpeaking, unprofitable to God, whoſe perfection and happineſs cannot be impaired by their vices, or augmented by their virtues. What equivalent, can any creature return for that being he was at firſt put into the poſſeſſion of, or for the valuable conſideration of his continu'd ſupport and happineſs? Could Adam or an Angel deſerve his exiſtence before he had one, or pay back the worth of his being and advantages, after being veſted in them? By no means: it is never to be ſuppos'd. This is a ſenſe of debt and merit, that no creature has any thing to do with. And to be ſure ſuch arrogance ſhould never enter into the heart of imperfect mortals. For if Adam in Eden and innocence, cou'd not thus bring God into his debt, how much leſs can we apoſtate, vitiated, condemned ſinners, pretend to do it, who are workers of iniquity rather than workers of righteouſneſs?

But by covenant and nature

But poſitively, according to *paction* and *covenant*, the reward of life, may be of debt, to him that acts up to the conſtitution of law and nature: For theſe imply in them a covenant-diſpenſation, and in every covenant the reward is due, upon the fulfilment of the condition. But in this way, no

ſinner

ſinner, no tranſgreſſor of law can poſſibly merit; DIS. I.
becauſe ſuch an one is a covenant-*breaker*, and has PA. II.
not fulfill'd the obligation of nature. To the
righteous and ſinleſs only, is this glorious recompenſe accounted, as a matter of debt. And it ought to be well obſerv'd, that to them it is thus imputed, not *meerly* becauſe they enjoy the benefit of a covenant-conſtitution, but becauſe it is the genuine conſtitution of law and nature, and the condition perform'd, is ſtrictly legal and natural. The priviledge of a covenant diſpenſation has been common to Jews and chriſtians of all ages; but ſince ſin enter'd into the world, all merit and recompenſe in the way of debt, *without grace*, has been ſhut out of it. For altho' the faithful performer of the condition, in any covenant, may lay claim to the promiſe, as his due, yet if that condition was a more favorable one, than law and nature wou'd require, and contain'd ſome gracious indulgence in it, the *reward* muſt be of grace, becauſe the *condition* is ſuch. The *promiſe* may make a bleſſing *due* in any covenant; but our having render'd to God *his due*, in fulfilling the obligation of his law and our own nature, can alone exclude grace, from the covenant-recompenſe. The righteous man in the eye of law, and eſtimation of the great lawgiver, upon the foot of ſuch a diſpenſation, is he, who has no unrighteouſneſs. He that works upon a legal bottom, ſo as to be juſtified according to it, muſt not be a tranſgreſſor of the law: For it is fulfilling the law in every point, that gives a claim to the reward as a matter of debt, not the complying with any other or lower condition, for this is what gives it the denomination of grace.

But this brings us to obſerve, on the other

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hand, what we are to underſtand by the reward not being of grace, in the primitive covenant of law and works. And that, it is only in a way of direct oppoſition, to its being of debt. It is not of debt, *abſolutely :* nor *meerly* thro' the benefit of a covenant and promiſe ; for if ſo the reward wou'd be of debt to good men under the goſpel. But what ſeems to be intended in the text is, that the reward is of debt, under ſuch a conſtitution, becauſe not only the condition of the covenant is fulfil'd, which in all caſes gives a title to the bleſſing promiſed ; but this condition of perſevering innocence and perfect righteouſneſs, is the whole requirement of nature and reaſon, and all that can be done by the creature to the creator. So that when the reward is ſaid not to be of grace, the thing intended is only that all grace and favor is excluded, in regard of the condition impoſed and requir'd under that covenant, that there is no kind of indulgence, no mediatorial benefit, in the caſe, but a perſonal, punctual and complete performance of the law of nature and righteouſneſs.

How grace excluded.

viz. as to the condition.

But this is by no means intended to deny or exclude the grace and goodneſs of God in the gift of exiſtence to his creatures, their advancement in the ſcale of being and bleſſedneſs, or in founding any *more favorable* conſtitutions, whereby life and happineſs, in a ſenſe, becomes the creatures due, only upon doing his duty. The ſupream father and gracious governor of the world, is not ſo tied up to the rules of juſtice, as that he may never depart from them upon the ſide of mercy and beneficence. The righteouſneſs of God is our ſecurity that he will do us no harm or injury, but it is no impediment to the diſplays of his grace, which

which every where gloriouſly ſurpaſs the bounds of limited juſtice. To ſum up all.

A REWARD always ſuppoſes a ſervice to which it has relation; and the ſervice or condition, in a ſtrict and proper covenant of works and law, is the *righteouſneſs of the law,* or ſuch an obedience as the law of God and nature require. But in a *gracious* covenant and diſpenſation, the ſervice, which has relation to the reward annexed, is the appointment of favor and indulgence, not the full demand of nature and its law. In the former caſe, the reward may be ſaid in an important peculiar ſenſe to be of *debt,* excluſive of grace: In the latter, tho' the reward may be *due* by promiſe to the faithful, yet it can't be ſaid, to be *not of grace,* as in the conſtitution of genuine nature and law. Theſe two ſeveral diſpenſations, moreover admit of this difference: a covenant of ſtrict law, being peculiar to the innocent and holy, ſuppoſes a happineſs in preſent poſſeſſion: whereas in a conſtitution of grace, the principal recompenſe is ſome future diſtant good, treaſur'd up in the divine promiſe, which requires the exerciſe of faith and hope and patience. So the text ſeems to intimate. "Now to him that worketh" ſo as to fulfill the law and all the obligations of nature, "the reward is *not of grace,* but of debt." And that which is ſo much the right and property of the ſinleſs perſon, cannot reaſonably be ſuppos'd, to be chiefly out of his poſſeſſion. "But to him that worketh not" ſo as to claim upon the foundation, and ſtand juſtified in the ſight of God, by his obedience to the law, "but yet believeth on him that juſtifieth the ungodly, his faith is imputed for righteouſneſs" inſtead of a perfect obedience to

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the law. But ſuch a believer, not being free from ſin, altho' juſtified, is not yet in the full poſſeſſion of that happineſs, to which, thro' faith, he has receiv'd a title: but waits for the promiſe, by faith and patience, in ways of well doing, under a new and gracious diſpenſation. Abraham and all other ſinners, having violated the conſtitution of nature and law, cannot be juſtified by their works in the *ſight of God*, but only by faith: but being thus juſtified and accepted, a courſe of future obedience and holineſs, ſuitable to their character and priviledges, is henceforth requir'd of them, in their new-covenant ſtanding, as much as perſevering innocence and perfection, of thoſe who were put into the poſſeſſion of being and happineſs under the primitive conſtitution of nature.

By "him that worketh" in the text, we muſt underſtand him that worketh according to ſtrict law, and not a diſpenſation more indulgent; becauſe if ſo, how wou'd the reward be ſo of debt, as not to be at the ſame time of grace? Indeed it might be aſk'd, what other diſpenſation can the ſinner be under, before faith and juſtification, but that of pure law? And by "him that worketh not" then, we cannot underſtand one that worketh not at all, in any ſenſe or form, but the *believer*, who works only upon the foot of the new diſpenſation, and who, altho' juſtified without the deeds of the law in the *ſight of God*, is nevertheleſs under the law to Chriſt; being created anew in Chriſt Jeſus unto good works. And tho' his works are nothing in the eye of ſtrict law, yet in the account of grace, they are of great value. They do not juſtify the ſinner in the view of nature, and ſight of God the father, but yet are accepted and rewarded in his Son.

CONCLUSION.

CONCLUSION.

Reflections

FROM what we have heard of the covenant of Adam, and the original ſtate of nature, it is natural to reflect, that in the preſent apoſtate ſtate of the world, it cannot truly be affirmed of any ſinful man, that he *ſo works*, as that with regard to him, the reward of life is "not of grace but of debt." In order to this, we muſt be ſinleſs and act up to the obligation of nature: But it is confeſſed that there is no man that lives and ſinneth not, and that perfectly keeps the commandments of God. Such is the connection natural and moral, of all mankind, with the firſt parents and tranſgreſſors of the human race, that they not only inherit a mortal frail diſeaſed conſtitution derived from them, but not one of them acts up to the obligations of nature and the primitive covenant of works, or can be juſtified, and claim life upon that foot. However myſterious the way and manner may be, in which this general depravity is effected, yet ſo it is, we are all propenſe to evil, and when capable of it become actual tranſgreſſors.

"THE death that paſſes upon all men is the wages of ſin: every mortal then is a ſinner, in ſome ſenſe or other." We have a native ill-diſpoſition and vitioſity of temper, and can this be without our being blameable, unlovely & offenſive? The world is ſunk into a ſtate of condemnation and vice: And the human kind ſeem to be generally alienated from God and goodneſs. And a moral change, and univerſal renovation muſt paſs upon them, in order to their happineſs in the favor and kingdom of God. The appointment of a ſecond Adam ſhews our fall and ruin in the firſt. The covenant of innocence is violated; and life

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and happineſs are altogether unattainable, by ſuch tranſgreſſors as we are, upon the plan of nature and works. When view'd upon the foot of *meer nature*, as diſtinguiſh'd from that gracious diſpenſation, that ſucceded to the apoſtacy, we appear to be a loſt, wretched race of beings, under the curſe of God, obnoxious to his wrath, abandon'd to miſery and deſtruction, and without power and will to recover ourſelves to the divine favor and image, to righteouſneſs and immortality——being inſlaved by luſt, led captive by Satan, and under an irreverſible ſentence of death. This numerous family of Adam, are all *by nature* reprobate, bankrupt, diſinherited, undone forever, without hope, without help, naked, lying in their own blood, polluted, diſgraced, hiding themſelves from God, whoſe mighty and compaſſionate arm alone can ſave them. This is the unhappy ſtate of man according to nature: This is the ſad condition of us all, to make the beſt of it, conſider'd, as without grace and without a Saviour.

And it becomes us to realiſe our miſery, and lay our forlorn condition to heart, not glorying in our ſhame, but abaſing ourſelves greatly before God, that he may have mercy on us, and exalt us in due time. For before honor is humility, and a haughty ſpirit preceeds a fall. "He that humbleth himſelf ſhall be exalted, and he that exalteth himſelf ſhall be abaſed." And this doctrine, in both parts of it, is very analagous to the general adminiſtration of divine providence towards the world, all along: Witneſs the pride and overthrow of Pharoah, Saul, Nebuchadnezzer, in the one view of it; and in the other, ſee *Joſeph*, and after him the whole ſeed of Jacob, raiſed from

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the depths of adverſity, to ride upon the higheſt *tide* of proſperity. Our *Lord* himſelf was deeply abaſed, previous to his exaltation to unbounded empire. And the world is ſunk into a ſtate of the moſt abject ſlavery and wretchedneſs, as a prelude to the future glorious advancement of the ſons of God. By which means the contraſt will be the more ſtriking, when " this mortal ſhall put on immortality": And this vile ſinful duſt ſhall ariſe from its humble obſcurity, and ſhine forth with the brilliancy of the ſtars, and as the glorious SUN itſelf, forever and ever, in the kingdom of God our Saviour. AMEN.

Of the everlasting unchangeable Obligation of the Moral Law.

MATT. V. 18.

For verily I say unto you, 'till Heaven and Earth pass, one Jot or Tittle shall in no wise pass from the Law, 'till all be fulfilled.

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Introduction.

THE law of nature comprehends in it a covenant-constitution, in reference to God and man. The condition of which implicit covenant, upon the part of man, is such an obedience as shall render him just in the eye and estimation of that law. The reward insur'd upon the part of the creator, is the everlasting continuance of that life and happiness, the innocent, upright creature, is suppos'd, at first, to be put in the possession of; and, who, in the way of righteousness, may allow himself to hope for still higher advancements, in due time, from that same unmerited, unbounded goodness that gave him being. The condition of life, in the way of nature, shews the original worth and moral powers of man. Adam in his primitive paradisaic state, was in a condition to act up to the law of his nature and the will of his maker—— under that primæval dispensation he so work'd, that the reward was not of grace, but of debt; and so not the object of faith and future expectation, but of

of present happy fruition. He was already in possession of a glorious felicity, of which he became sorrowfully depriv'd, when *sin* banish'd him from the presence of God and the garden of Eden. "God made man upright, but they have sought out many inventions." And that human nature has sunk from its primitive perfection and excellence, is evident from the great imperfection of men's virtue, or rather their universal depravity, and also from their mortal unhappy state. Were this the original state of man, we should be sinless and immortal. But the violation of the law and covenant of his God, does by no means set the sinner free from the bonds of it: nay, his condemnation, in the sight of God, as the consequence of transgression, shews the power the law has over him; for every law and covenant, is suppos'd to have a penalty, as well as promise annexed to it. The obligations of the law of nature are eternal and immutable.

THAT it is the moral law and not the positive institution of the law of Moses, or his peculiar dispensation, as such, that is intended in the text, is indeed too plain to need any particular direct proof and consideration. The jewish peculiarity and law of ceremonies is in fact pass'd away, as a necessary consequence of the establishment of christianity: for that was to continue only till the times of reformation, till the promised seed should come, and during the minority of the church. But now christians are become dead to the law, and loosed from it, in this view: the priesthood being changed, there was a necessity of the change of the law, and there has been a disannuling of the commandment going before, because of the weakness and unprofitableness of it." That could not therefore

Heb. 7. 12—18.

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therefore be the law that ſhould not paſs away; for heaven and earth yet remain, but the jewiſh temple and peculiar conſtitution are long ſince diſſolved. Moreover, our Lord's interpretations and gloſſes in the following part of this chapter, relate to the ſeveral great branches of the moral law, which may therefore be ſuppos'd, to be the law he intends in the text. In regard of this law only cou'd our Lord truly ſay, as in the v. immediately following the text, that "whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven:" for upon the other ſuppoſition, St. Paul, the great apoſtle of the gentiles, who every where taught the non-neceſſity of obſerving the jewiſh ceremonial law, muſt certainly have no place in that kingdom. And in reference to morals, and the more ſpiritual part of religion, it is, our "righteouſneſs muſt exceed the righteouſneſs of the ſcribes and phariſes," as our Lord obſerves in the next v.; for they were ſuperſtitiouſly exact, in all ceremonious matters, tho' they neglected judgment, mercy and the love of God, the moral and weightier matters of the law. When our Lord therefore ſays, in the v. before the text, "Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfill"; we muſt needs underſtand by it the moral immutable law of nature. This our Lord cou'd not come to deſtroy, for it is founded in eternal truth and reaſon: Nature ſhall be diſſolved, but this law ſhall not. The law and prophets moreover are not deſtroy'd, but fulfill'd by our Lord, as the predictions of the ancient prophets, and the types of the law of Moſes, terminate

View of the text.

terminate and find their accomplishment in the person, ministry, offices and dispensation of our Lord Jesus Christ.

"VERILY" says our Lord in the text, to denote the certainty and importance of the point advanced, "I say unto you, till heaven and earth pass" as they shall do, for there shall be new heavens and a new earth "one jot or tittle, shall in no wise pass from the law, till all be fulfilled." By the law being fulfill'd in every tittle, we cannot understand that it should be so perfectly kept among men, as never to be violated; for the first man that liv'd transgress'd it, and so have all men ever since; and the design of our Lord's coming into the world, was, as the spotless lamb of God, to take away its sin, to atone the breaches of the divine law, and to reform and save the apostate race of Adam. And accordingly the Lord Jesus Christ, is become a second Adam, a new living head to this diseased mortal body, and has in his own person fulfill'd all righteousness, in every view, and become the justifier of such as were bro't under condemnation, by the failure of the first man, or who have destroy'd themselves by their own iniquities—He recovers them to holiness and peace with God at present, so that the righteousness of the law is in a measure fulfill'd in his people *now*, who walk not after the flesh, but after the spirit; and they shall shine in immortality and the perfection of moral beauty, in the future world of glory. The fulfilling of the law may likewise have reference to the penalties of it, as well as to the righteousness of the saints, and the redemption that is in Christ Jesus: The finally disobedient and impenitent shall fall under the eternal curse of the law, and it will be

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be fulfill'd and ſatisfied in their puniſhment and deſtruction; for not one iota ſhall paſs from the law, in regard of its precepts or promiſes, obligations or threatnings, till all are accompliſhed.

The deſign and importance of the following diſcourſe.

WHAT I propoſe from the words, is to conſider the perpetual obligation of the moral law, the law of nature: and to make ſome improvement of this important conſideration. This doctrine lies at the foundation of the chriſtian ſyſtem, and is ſuppos'd in the whole œconomy of our redemption: without the belief of it, we can neither ſufficiently realiſe our guilty loſt eſtate according to nature and practice, or ſuitably prize the *great ſalvation.*

DOUBTLESS therefore there are arguments eno' and at hand, to prove ſo eſſential a point, tho' perhaps, I ſhall not be ſo happy as to hit upon the beſt and handieſt, or propoſe them in the moſt convincing and advantageous light: nevertheleſs, methinks there is matter of conviction, in relation to the caſe before us, only in the bare mention of the following conſiderations, viz.

THAT this is an eternal law, and the rule of the divine conduct itſelf. That it is the particular law of human nature, and wrote originally upon the heart of man by the finger of God. That it was reviv'd by divine direction under the miniſtry of Moſes, to give God's ancient people the knowledge of ſin. That it has indeed been written to, and expreſly impoſed by a divine authority, upon mankind in general. That it is the rule of the future judgment, according to which all men ſhall be juſtified or condemned in the day of Chriſt. And in a word, that the condemnation of the ſinner, and the juſtification of the believer, in the *ſight of God,* have direct reference to this unchangeable law.

I

I SHALL ſpeak a little to each of theſe heads of argument, and endeavor to ſhew how they all conclude in confirmation of this great truth, that the law of nature, which took place in the beginning, neither is, or can be diſſolved, but remains in full force, ſtrength and virtue, in regard of mankind univerſally.

1ſt. THE moral law is in its own nature an eternal law, whether it be ſo or not, in regard of its obligation upon mankind: for it is conformable to the nature of God, is founded in the everlaſting reaſon and fitneſs of things, and is the immutable rule of the divine adminiſtration. The ways of God are all holy juſt and good, agreable to the dictates of this law; and we may as well ſuppoſe God not to be, as not to be holy, juſt and true, for theſe are perfections eſſential to him, who poſſeſſes all natural and moral excellence. The ſacred characters of holineſs, juſtice, goodneſs and truth, we may ſay without offence, are the glory of God himſelf, and the only ſure pillars of piety and true virtue: for cou'd it once be ſuppos'd that God might arbitrarily vary in his diſpenſations towards his creatures, from theſe eternal rules of truth and righteouſneſs, it is plain, that all the reaſons of holy confidence, love and obedience, and the very foundation of religion wou'd be demoliſhed. Not to act conformably to this law of nature and reaſon, is the ſame as to be unjuſt, unholy, unfaithful, which be far from God, for ſhall not the judge of the whole earth do right? Now this law being thus divine and eternal, and founded in immutable truth and reaſon, it may be preſumed that the obligation of it extends to all reaſonable moral beings, and among others to mankind, form'd in

Reaſons for the doctrine.

God's

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God's image, and capable of a reasonable and religious service.* And this presumption may be further strengthen'd, by considering in the next place,

THAT this is the very law of our own nature, wrote upon the human heart, by the finger of God himself in the creation.

AND accordingly it is in *general* understood, and the obligation of it acknowledg'd by those who have never had it injoin'd upon them, by external authority, nor enjoy'd any means, but the light of nature, to come at the knowledge of it. Those broken, imperfect hints, relative to the divine law, which

* Wherefore since the *natural* attributes of God, his infinite knowledge, wisdom and power, set him infinitely above all possibility of being *deceiv'd by any error*, or of being *influenced by any wrong affection*; 'tis manifest *his* divine will, cannot but always and necessarily determine itself to choose to do, what in the whole is absolutely best and fittest to be done; that is, to act constantly according to the eternal rules of infinite goodness, justice and truth. Again. The reason which *obliges* every man in *practice*, so to deal always with another, as he wou'd reasonably expect, that *others* in like circumstances should deal with *him*; is the very same, as that which *forces* him in *speculation* to affirm, that if one line or number is equal to another, that other is reciprocally equal to it. *Iniquity* is the very same in *action*, as *falsity* or *contradiction* in *theory*; and the same cause which makes the one *absurd*, makes the other unreasonable. Whatever relation or proportion one man in any case, bears to another; the same that other, when put in like circumstances, bears to him. Whatever I judge reasonable or unreasonable, for *another* to do for *me*; that, by the same judgment, I declare reasonable or unreasonable, that I in the like case should do for him. And to deny this either in word or action, is as if a man should contend, that tho' *two and three* are equal to *five*, yet *five* are not equal to *two and three*. Clark's Evidences of Nat. and Rev. Rel. p. 186. & 202.

which may have been tranſmitted to ſome or even many nations, cannot well be ſuppos'd the only foundation of that common ſenſe of moral obligations, that has obtain'd in the world. This prevailing ſenſe of the reaſons of virtue and morality, muſt owe its birth principally, to ſome other and more certain ſource. So the apoſtle ſeems to intimate when he ſays, that the Gentiles which have not the law authoritatively impoſed, yet do by *nature* the things contained in the law, and ſo are a law to themſelves; which ſhews that the work and precepts of the moral law, are wrote upon their hearts. And that they are naturally conſcious of the *obligation* of this law, is evident from this, that their conſciences bare witneſs to the moral good or evil of their actions, and their thoughts and inward reaſonings, in the mean time accuſe or excuſe them accordingly, and ſo they will do, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt. The perpetual diſputes and altercations, among men, and in courts of judicature, concerning right and wrong, in the common affairs of life, ſhews this *moral ſenſe* and *work of the law* upon the heart. And however ſome particular perſons or nations may have miſtaken or perverted ſome moral precepts, yet it is quite certain, that theſe laws, in the general, are *connatural* to us, and that we have a *native* ſenſe and conſciouſneſs of them, and feel the force and power of 'em unavoidably. Even the worſt and moſt profligate of men cannot wholly diveſt themſelves of the awful ſenſe of theſe natural obligations: But however men may find ways to juſtify *themſelves* in their own wickedneſs, yet we find that their impartial unbribed reaſon, will condemn *others*, where no intereſt is

Rom. 2. 14, 15.

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depending, for the ſame abominations. Such as practice vice in the moſt extravagant and execrable forms, have yet an inward veneration of virtue, and all prejudice and intereſt apart, can recommend and encourage the practice of it to their dearest friends, and wiſh themſelves to die the death of the righteous, and perhaps often to poſſeſs their moral characters alſo. As ſays the Pagan poet,

——— *Video meliora, proboque ;*
Deteriora ſequor ——— *

I ſee the right, and I approve it too,
Condemn the wrong—and yet the wrong purſue.

A ſenſe of theſe moral laws and principles, ſeems to be ſtamp'd upon the rational nature ; and as we have, as it were a neceſſary diſcernment of them, ſo, let our conduct be what it may, we can reaſon concerning them, and acquaint ourſelves farther with their nature and obligation.

SEEING therefore that theſe laws, are the laws of nature, in *general*, and of our own nature in *particular*, they muſt be indiſſoluble as nature itſelf. They are the bonds of our common being, and oblige us, not as the ſubjects of any particular government, but as *men*, as poſſeſſing human nature ; ſo that if we are men, we are under the obligation of the moral law, and nothing but our ceaſing to be men and reaſonable creatures can looſe us from theſe bonds. And yet it is ſorrowful and undeniable fact, that all fleſh has perverted its way before God, that mankind in their apoſtate ſtate, have not attended rightly to the law and dictates

* Ovid. Metamorph. Lib. 7. l. 20.

——— Si poſſem, ſanior eſſem.
Sed trahit invitam nova vis ; aliudque cupido,
Mens aliud ſuadet. *Ibid.*

tates of their own minds, nor been ſufficiently impreſſed with the ſolemnity of moral obligations, but have vilely and impiouſly perverted, miſconſtru'd and violated the law of nature, become deaf to the voice of reaſon, and inſenſible to their guilt and condemnation in the ſight of God; on which account among others, an authoritative impoſition of thoſe laws, by an expreſs revelation became neceſſary. Therefore,

3dly. As a further confirmation of the perpetual validity of the law of nature, we obſerve that this law was *revived*, if we may ſo call it, two thouſand years after the creation, and a freſh edition of it given to God's people of old, by the miniſtry of Moſes, under divine direction, to give the knowledge of ſin, and ſhew the world their tranſgreſſions and condemnation. Now that law which was thus anew promulgated, from Mount Sinai, ſo long afterwards, with thunder and lightning, and all the ſolemn marks and enſigns of a divine authority, may well be ſuppoſed, to have been in force all along, and throughout all generations. If it was an antiquated law, why was it republiſh'd? If it had been repealed, vacated, or in any meaſure paſt away, why is *expreſs authority*, ſuperadded to *nature*, and the law again given in its full force and latitude? Not an iota is paſſed from it, according to our Saviour; and if his interpretation be juſt, it ſtill retains its obligation in the moſt ſpiritual and extenſive ſenſe.

But the power and obligation of the law, in regard of tranſgreſſors, is ſtill more abundantly evident from the declar'd deſign and expreſs end of the law's being given by the hand of Moſes, even as an adminiſtration of death, a killing letter, a

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dispensation of condemnation, that the offence might abound in the apprehension of the sinner, with a view to give the knowledge of sin, &c. Mankind sunk into a state of vice and spiritual blindness, were become too insensible to the malignity of sin, and the anger of the Deity at the violation of nature's law, which was his law: He therefore gave the same law written in tables of stone, that was originally wrote upon the heart, to convince his own favourite people of their guilty, lost estate, as under the covenant of law and works, and to prepare them for the more welcome reception of the overtures of grace in the gospel.

God had no peculiar displeasure at the seed of Abraham his friend, that was the occasion of his giving to *them* this killing destructive law, rather than to any other people, who were likewise transgressors of it: no verily, it was owing to the special love and regard he had for them, even that feeling their misery they might apply the remedy, that sensible of their condemnation, and desparing in the way of nature, they might repent and believe the gospel, and look and seek to be saved by grace, thro' faith. And the merciful father of the world had a further view in this dispensation towards his people, even to spread the knowledge of *sin and salvation*, thro' the earth, and in due time to convince the whole world of sin, of righteousness and judgment, and bring all nations to the obedience of faith. It is compassion, not cruelty to shew the sinner his disease and misery, in order to his happiness and cure. But if this was indeed the merciful design of the moral part of the mosaic law and institution, then that law must have still continu'd in force, for it wou'd be barbarous as well

well as trifling, and unwiſe to thunder a law in their ears, which had no power to condemn them. Certainly, if the law was promulg'd to give the knowledge of ſin, and ſhew the malignity and demerit of tranſgreſſion, then ſin is the tranſgreſſion of that very law, for it cou'd give the knowledge of no other. And how can it be, that that law ſhould not be obligatory upon the ſinner, which is calculated to alarm and terrify him, to drive him from falſe confidences and diſcipline him for Chriſt Jeſus.

4thly. THE law of nature has been repromulg'd and impoſed by a divine authority upon mankind in *general*, as well as wrote upon their hearts. It is not peculiar to the Jews to have the written law, it is now the property of the Gentiles alſo. And altho' the law of Moſes, conſider'd as the jewiſh peculiarity, and typical of the goſpel-ſtate, is now wholly aboliſhed, yet the moral part of the ancient law yet continues and is adopted into the chriſtian ſyſtem. In this view our Lord came not to deſtroy the law, but to fulfil it. And it ſerves to ſhew all men their condemnation, as well as the houſe of Jacob, even the whole world in all ages and kingdoms, where the divine revelation extends. So St. Paul ſeems to underſtand it, for he tells us, that "what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and *all the world* may become guilty before God. And "by the deeds of the law ſhall *no fleſh* be juſtified," no man of any nation or condition, "for by the law is the knowledge of ſin." And again, "For as many as are of the works of the law are under the curſe: for it is written in the law of Moſes, curſed is *every one* that continues

Rom. 3. 19.

Rom. 3. 20.

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tinues not in *all things*, that are written in the book of the law to do them."

Gal.3.10. INDEED there is a ſenſe, a ſpecial and happy ſenſe, in which believers are not under the law, but under grace: under it they certainly are, as an indiſpenſable and perpetual rule of obedience, for the very grace of the goſpel itſelf is calculated to teach them, "that denying ungodlineſs and worldly luſt, they ſhould live ſoberly, righteouſly, godly in the preſent world." But true believers are not under the *condemnation* of the law, forasmuch as they are *juſtified* freely of God's grace thro' the redemption that is in Chriſt Jeſus.

5thly. THE moral law is the rule of the future judgment. The reward of the righteous, and the puniſhment of the wicked hereafter, will both have reference to this unchangeable law. "We muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." The goodneſs and badneſs of mens actions have a principal relation to morality and the law of nature, whether as directed by conſcience, or written in God's word, but not excluſive of poſitive precepts, or duties that are matters of *pure* revelation. And altho' in proportion to the ſpecial light and advantges wicked men have enjoy'd, will be their final condemnation and puniſhment, yet, whether God has written and expreſly revealed to them the great things of his law, or they have known them only in the way of nature, it makes no odds, the ſame moral law, ſo far forth as it extends, ſhall be the invariable rule of the divine proceeding, in that great day, when God ſhall judge the ſecrets of men by Jeſus Chriſt.

2Co 5.10

"For

"For as many as have ſinned without law," written and impoſed by expreſs authority, ſhall alſo periſh without having had the law in this view: and as many as have ſinned in the law, having had it by revelation as well as nature, ſhall be judged by the law. For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified." Ro. 2.12.

And yet it is obſervable that in the very next chapter, the ſame apoſtle declares, "that by the deeds of the law there ſhall no fleſh be juſtified in his ſight." Upon which, no other remark need to be made at preſent, but this, that in the latter inſtance the apoſtle is conſidering the ſinner's juſtification in the *ſight of God, by faith*, even his reception to divine favor, from a ſtate of guilt and condemnation: In the former he points us to a future time, and to the judgment-ſeat of JeſusChriſt, where all men ſhall be rewarded according to their works. And in this light and reſpect, it is, we are now conſidering the divine law: and here the law appears to be in force, for verily there is a reward for the *righteous*, for the doers of God's law, in that day, and only for them. Bleſſed hereafter ſhall they be who have done God's commandments, for they ſhall have right to the tree of life, and ſhall enter in thro' the gates into the city. "Behold I come quickly", ſays our Lord and judge, "and my reward is with me to give to every man according as his work has been." "Love is the fulfilling of the law", "and the end of the commandment is charity"; and accordingly the great judge has told us, that the glorious reward of the ſaints, in that day, when he ſhall veſt them in life eternal, and put them into the poſſeſſion of Rev. 22. 14.

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the heavenly kingdom, will have an eminent respect to their charity, that leading article of their obedience to the divine law, and comprehenſive of the reſt.

This indeed will be a reward of grace, not of debt: For the ſaint will by no means own that his works have been compleatly perfect before God, ſo as to found a claim upon the foot of nature and law, nor will it be true, for in many things we all offend; yea the ſaved of the Lord will be ready almoſt to diſclaim their real virtues and good works, by reaſon of their unprofitableneſs and imperfection, and the vaſt, amazing diſproportion between the momentary ſervice and the eternal recompence. But their great modeſty and humility will not ſtand in the way of their promotion: Their works ſhall follow them, and having been faithful in few things, their Lord will make them rulers over many things. The glorious judge will not be unrighteous to forget their work of faith and labor of love, nor will he fail to recompenſe their laudable fidelity according to his covenant with a crown of righteouſneſs that fadeth not away.

And I may add, in the words of another,* "Tho' all claim of reward upon the foot of works, in point of merit, muſt be forever excluded; yet are they far from being uſeleſs. And works of charity may properly be conſider'd as having ſome influence on the beſtowment of bleſſedneſs, at the judgment day. And their influence ſeems to lie in this, that they are among thoſe fruits of faith and love, which, as there is opportunity therefor, are made requiſite, in the goſpel-covenant, in order to

* Dr. Chauncy's ſermon on the death of Mr Edward Gray.

to our being qualified for the reward of the heavenly kingdom. It having pleased God, of his meer mercy, upon the account of Christ, for his sake, and in virtue of his merits, to make the promise of heavenly everlasting blessedness to persons so and so qualified; our having "fed the hungry and cloathed the naked", and this from a principle of faith that has wrought in these effects of love, operates to our advantage at the judgment, as it declares us to be the persons that are qualified, according to the gospel scheme, for the kingdom God has prepared from the foundation of the world."

THUS with regard even to the saints themselves, whose future salvation is of grace, the moral law cannot be said to be vacated and set aside: for as their *justification in the sight of God the father*, is by the merit and obedience of his Son, who was "made under the law, to redeem them that were under the law"; so their *glorification in the day of Christ*, has an immediate reference to, and is inseperably connected with, their own sincere obedience and conformity to, the christian and moral law, even the relation of a promis'd reward to an appointed service.†

BUT

† It is pretended only that this argument proves in opposition to the Antinomians, that the obligation of the moral law is not dissolved:—not, with regard to believers and them that are in Christ Jesus:—— It supposes that there is a constitution formed in Christ Jesus, according to which the saints obedience to the law, their imperfect virtue is rewarded with glory. All mankind, indeed universally, believers and unbelievers, are not alike under this favorable dispensation; this is the priviledge and happiness of the saints, and it is by faith only that they have access into this grace, and rejoice in hope of this glorious reward. Nature and reason may teach us our sin and condemnation; and the necessity of a propitiation in order to peace

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But in regard of them that perish and fall under sentence of condemnation in the last day, the whole ground of their final rejection and everlasting punishment, is their disobedience, and non-conformity, in heart and behavior, to the sacred requirements of the divine law, according to the knowledge they have had of them, by nature and revelation. For if it be enquir'd, who they are that our great Lord and judge will disown, at the last day? The word of God, and gospel of his Son, will readily resolve us in this matter, and inform us, that they are the breakers of God's commandments, the workers of iniquity, and such as do not the will of our father which is in Heaven. They that shall not inherit the kingdom of God, are the unrighteous, fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners. Or if it be ask'd who are they that shall have their part in the lake that burns with fire and brimstone? And against what is the wrath of God revealed from Heaven in the gospel? We are told, in regard of the first, that *that* is the portion of all lyars: and in reference to the latter, that it is *all* ungodliness & unrighteousness of men, who hold the truth in unrighteousness. So that we see, that *sin*, which excludes from the kingdom of God, and consigns over to the torments of hell, is the transgression of God's holy law, in all the branches of it, including the law natural and moral, which therefore stands in force against sinners,

Matt. 7. 23.

1 Cor. 6. 9, 10.

Rev. 21. 8.

Rom. 1. 18.

peace with heaven and a claim to life: But grace and gospel can alone assure us, that after having been reconciled to God by the death of his Son, the defective virtue of such reconciled ones shall be rewarded at the tribunal of Jesus Christ.

ſinners, of all ages and conditions. Becauſe it wou'd be abſurd to ſuppoſe that impenitent ſinners ſhall be eternally condemned by, and ſuffer the penalty of, a law which was aboliſhed or ſuperceded, in the preſent time. No man ſhall ever be puniſhed at all, for his diſobedience to a law he was not under, if we may ſo ſpeak, how much leſs ſhall the righteous Lord of the world, ſubject the impenitent and diſobedient to eternal torments, for the tranſgreſſion of a law, which, in reality was not in force againſt them, in the day of their probation.*

THE

* I AM not inſenſible that the late Rev. Dr. *Taylor* of *Norwich*, ſays, that "the law as it was the miniſtration of death, and ſubjected the tranſgreſſor of it to the curſe, and to condemnation, without affording any hope or remedy, is alſo happily aboliſhed. But on the other hand, the law of Moſes is not aboliſhed, as it contains the moral law or law of nature. For as ſuch it muſt ſtand, under every diſpenſation, the goſpel as well as any other, in its full force and extent; that is requiring and obliging us (ſo far as our capacities reach) to perfect ſinleſs obedience. For God can never require imperfect obedience; or by his holy law allow us to be guilty of any one ſin, how ſmall ſoever. And if the law, as *a rule of duty*, were in any reſpect aboliſhed; then we might in ſome reſpects tranſgreſs the law, and yet not be guilty of ſin. The moral law or law of nature is the truth, everlaſting, unchangeable, and therefore, as ſuch, can never be abrogated. On the contrary, "our Lord JeſusChriſt has promulgated it anew under the goſpel, &c" And afterwards he tells us, "nor is the law, as it is the adminiſtration of death, ſo aboliſhed, as never more to be in force. It is indeed ſo far aboliſhed, thro' the mercy of the lawgiver, that altho' a man does tranſgreſs, yet is he not at preſent, ſubjected for his tranſgreſſions to final wrath and condemnation: (tho' he may, at preſent, be ſo far involved in guilt, as to be *nigh* unto curſing. *Heb.* 6 8) But is allow'd the favor of repentance and pardon: and if he continues ſincerely obedient, is ſure of eternal life; and ſhall

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6thly. THE present condemnation of the sinner in the *sight of God*, is in virtue of the unchangeable law of God and nature. Condemnation does not wait for the day of judgment, and the tribunal

shall never come into condemnation, or under the power of the law, for any of his past transgressions. This demonstrates, says he, that no man, in this world, is under law, the covenant of works, or the broken law of works. For if we were *now*, at any time, under the broken law of works, then should we be in a state of final and eternal damnation, without hope or remedy: because there now remains *no more* sacrifice for sins, *Heb.* 10. 26. But it is one first and grand principle of the gospel, that we are not under the *law*, but under grace, *Rom.* 6. 14 The law is, at present, set aside, or suspended; and every sinner is at liberty, and by the goodness of God is invited, to return and be saved, &c." But without making any other remarks upon these passages; it may be ask'd, if the law now stands *in its full force and extent*, and will do so, in the day of judgment, as he says afterwards, then how is the *law itself* set aside? Or what is it more than a *suspension of the penalty*, at present, and setting aside the execution of it, during the term of life and probation, and this season of the divine grace and patience? This is readily allow'd, and seems to be all that can be concluded from those premises. The law, tho' in full force, yet does not subject the transgressor to final damnation and perdition, without hope, so long, as his day of grace lasts. The impenitent transgressor is under the condemnation of the broken law of works. He that believeth not is condemned already, and so will remain, till he is justified by faith, reconcil'd to God, and made a subject of the new covenant. Only to them that are in Christ Jesus by faith and holiness, there is no condemnation belongs: But such as are of the works of the law are under the curse, and malediction of that law, which is forever in force; tho' the mercy of God defers the actual execution of it all the while that he is now waiting upon sinners to be gracious. The christian redemption in the nature of it implies that sinners are not in this life actually damn'd, i. e. hopelessly and absolutely under the primitive broken covenant of law and works.

tribunal of Jesus Christ; that awful sentence is pass'd already upon the transgressor, in the day of man's original apostacy, and is virtually pass'd upon every individual sinner, and for every act of disobedience, by that law, which is the mouth of God himself, declaring his covenant and the vengeance due to the violation of it. The world is consider'd as lying in wickedness, under guilt and condemnation, and as having no hope, but only thro' faith in Jesus Christ the Saviour, whom God the father hath sanctified and set forth, as the propitiation for the sins of it. Accordingly we read, that "God sent not his Son into the world to condemn the world; but that the world thro' him might be saved." Joh. 3. 17. And our Lord has himself expresly told us, that "he that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." 3. 36. Mankind are view'd in the holy scriptures, as mortally wounded and perishing in their sins, having no remedy but looking unto Jesus by faith, and trusting in the mercy of God thro' him. So our Lord informs us, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life. v. 14, 15. & 18. He that believeth on him, is not condemned: But he that believeth not is condemned already." &c. Every transgressor of the law, the apostle tells us, is accursed: And if the curse belongs to him that continues not, in *all things* written in the book of the law to do them, then surely, he that continues in *none* of them cannot be acquitted: and yet who is he, that is not, in a sense, guilty of the violation of the whole law, seeing he has

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has offended, not in one, *merely*, but in many points?

And that every ſinner and tranſgreſſor of law, is under preſent condemnation and a curſe, before faith in Jeſus Chriſt, is evident from fact and experience, and eſpecially from our Lord's being made a curſe for us, to redeem us from the curſe of the law, that we might *now* receive the adoption of ſons, and being juſtified by faith, have peace with God. Unleſs the unbelieving and impenitent are ſubjected to guilt and condemnation at the awful bar of God, the great lawgiver, what occaſion wou'd there be for juſtification, faith, and the blood of Chriſt? How elſe wou'd they be at enmity with God, and depriv'd of his favor, or need reconciliation? Indeed how elſe, wou'd they be ſinners? That law which has not power to condemn tranſgreſſors, is no law, and where there is no law, there is no tranſgreſſion.

But if the ſinner is under condemnation, by what law is he condemn'd? Is it the ritual law of Moſes, or the law of circumciſion, which is older than Moſes? But theſe are aboliſhed. Is it the law of the goſpel, the law of liberty? But what is the evangelic law in the main, but the moral law, the law of nature, more clearly reveal'd and more ſtrongly enforc'd, and which, indeed, is a law of liberty, to them that are made free by the ſpirit of adoption, and to whom the ſervice of God is their meat and drink, their delight and pleaſure. The law of Chriſt in general, the peculiarities of his diſpenſation excepted, is the moral law of Moſes, and the law of Moſes was the law of Adam, and the law of Adam was the law of nature and of nature's God. But if the ſinner is condemned by

by this law, then it has not loſt its power to condemn.

7thly. If we in the laſt place turn our tho'ts to the gracious juſtification of the believer, in the *ſight of God*, it will bring us to the ſame concluſion. *Juſtification* as well as condemnation, anticipates the general judgment, otherwiſe there wou'd be none acquited in that great day, nor any to whom the glorious judge might pronounce that welcome invitation, "come ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world.": For none ſhall inherit that kingdom but ſuch as are now made heirs to it, even the children of God, by faith in Jeſus Chriſt, juſtified by his blood and reconciled by his death. All ſuch are *now* delivered from condemnation, and are paſſed from death to life——The killing power of the law, with regard to them, is itſelf ſlain. They believe on him who juſtifies the ungodly, and their faith is imputed for righteouſneſs. They are thoſe bleſſed ones, whoſe iniquities are forgiven, whoſe ſins are covered, and unto whom God will not impute ſin, but imputes righteouſneſs without works. The law did condemn, and wou'd curſe them ſtill, but for the righteouſneſs of God, which is manifeſted without the law, even the righteouſneſs of God, which is by faith of Jeſus Chriſt, unto and upon all them that believe.

But wherefore is this gracious method of juſtification projected in the goſpel? Wherefore this righteouſneſs of faith? But becauſe the law condems, and retains its ſtrength againſt every ſinner? For are they not the demands of this law, that Chriſt has anſwer'd? Is it not againſt the claims of

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of this law, that the believer is juſtified? And does not this prove that the law is in full force, and ſubjects the ſinner to condemnation before God: But not abſolutely without hope and remedy, as in the future ſtate of damnation, becauſe God, even the father has made gracious proviſion to ſtop the mouth of the law, in reference to them that believe and obey the goſpel, even provided ſomething to counter-balance that condemnation that paſſes upon them as tranſgreſſors. The law does not condemn efficaciouſly, the perſon that is juſtified by faith, not becauſe it is vacated and invalid, for then it wou'd not condemn the unbeliever and the ſinner, either here or hereafter, but becauſe Chriſt is the end of the law for righteouſneſs to every one that believeth." The *condemnation* of the law is render'd null with regard to ſuch as "have believed that they might be juſtified," but the *law* is not nullified itſelf, however at preſent ſuſpended, in regard of its penalty, but remains in full force and virtue.

I CAN'T help adding here, a well adapted tho't of Dr. Watts, upon the preſent ſubject. Having conſider'd how true chriſtians are now deliver'd from the law, that being dead in which they were held: He adds, "not that the law itſelf is aboliſhed, either as a rule of life to chriſtians, or as a condemning covenant of works to thoſe who are not enter'd into the new-covenant, or a ſtate of grace, by faith and repentance: for he (the apoſtle) adds, v. 12, that even now the law is holy, and the commandment holy, juſt and good." And he proceeds, "If this might be explained by a ſimilitude, I think 'tis much in the ſame manner as the *penal laws againſt the proteſtant diſſenters in England*, are not

not abolifhed, but ftand in full force ftill : yet they have no power to hurt any perfon, who accepts of the *act of toleration*, and qualifies himfelf accordingly : Tho' indeed there is this difference, that it can never be faid, that thofe penal laws are now, or ever were either *holy, juft* or *good*, as the law of God is." *

IMPROVEMENT.

1ft. WE may here obferve, by way of *Corrollary*, how that the law of nature, containing the fubftantial principal part of the covenant of Adam and innocence, and this law being ftill in force and of everlafting validity, that primitive covenant, fo far forth, as it was the fame with the moral law, muft be and forever continue to be in force likewife. The law of nature contain'd in the main, the divine covenant and conftitution with man, in the creation, and the idea of law and covenant are infeperable, and live and die together, and therefore if one is eternal, fo is the other. A finlefs obedience would *now* give a title to life, as a "reward, not of grace, but of debt." What lefs can be implied in thofe words of our Lord to the young man, "But if thou wilt enter into life, keep the commandments?" Indeed, were we not finners, in fome view, and under fome confideration, we fhould be in prefent poffeffion of immortality, nor ever have been depriv'd of the primitive glories of human nature. The *fpecial inftance* of man's original trial, was a pofitive and temporary thing, but the morality of that law and covenant is immuta-

The law involves a covenant conftitution.

Math. 19. 17.

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* Orthodoxy & Charity, Note p. 118.

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ble, and the bleſſings and curſes of it, are applicable to the proper ſubjects, in time and eternity. Nevertheleſs it is very certain, that no *mortal* can be juſtified in the ſight of God, according to the tenor of the ancient covenant of works, forasmuch as we are all ſinners, and treated as ſuch; and not only ſo, but according to that covenant, life and happineſs were to have been ſecur'd to their poſterity, by the obedience of the firſt parents of mankind, without any *ſpecial* perſonal trial of their own.

It is not indeed conceivable that the felicity of any creature ſhould be ſo abſolutely ſecur'd, as that his perſevering holineſs, and obedience ſhall not be the neceſſary indiſpenſable condition of the continuance of it; for all creatures are under law to God, and virtue and happineſs are inſeperably connected in nature; but yet the poſterity of Adam, in conſequence of *his* approved fidelity, might be fix'd in ſuch a ſtate of righteouſneſs and honor, as not to be liable to the temptations and dangers, that he was himſelf, while he ſtood as a common probationer, in circumſtances of ſpecial and peculiar trial. And, as it is not ſuppoſeable that even holy and happy creatures ſhould not be in ſome view, under law and covenant towards God: So with regard to *mankind* in this lapſed ſtate, when by the diſobedience of that one man, the firſt Adam, many are made ſinners, inſtead of righteous, it is plain the *Law* has its peculiar and very beneficial purpoſes, as may be more fully ſhewn hereafter. But it may not be amiſs here to obſerve, that Jeſus Chriſt, in and thro' whom the ſcheme of grace and redemption is projected, is a *ſecond Adam*, and public head of his people, by whoſe obedience many ſinners are made righteous, and life and immortality

again

again bro't into view, and render'd poſſible and attainable to the ſons of men.

2dly. If not one iota or tittle ſhall paſs from the law, in any reſpect, till all be fulfill'd, then nothing ſhall fail in regard of the penalty threaten'd, any more than in regard of the bleſſing promis'd. The ſacred ſanctions annexed to the divine laws, are the invariable conſiderations that enforce them: And as every reaſonable creature is bound to the obſervance of the law of God and nature, by the promiſe of life, and the threatning of death, ſo the *tranſgreſſor* has incur'd the righteous penalty, and ſhall as certainly ſuffer, as the obedient ſhall be rewarded. Sanctions are eſſential to laws, and ſo long as the law is in force, the conſiderations muſt be ſo that guard it: and if the promiſe or the threatning fail, in regard of the proper ſubjects of them, the law is not fulfill'd.

The law fulfill'd in its penalty.

And if it be allow'd, that we cannot affirm with the ſame abſoluteneſs, in *all caſes*, concerning the divine threatnings, as we may in reference to God's promiſes, that nothing ſhall paſs from them till all be fulfill'd; yet ſurely in *this caſe* we may, where our Lord himſelf aſſerts it, and came in perſon to fulfill the law and undergo its penalty; for he ſuffer'd the juſt for the unjuſt, was made under the law and fulfill'd all righteouſneſs.

But if it be ſaid that all mankind are tranſgreſſors of God's law, even ſuch as ſhall be finally ſaved, for there is no man that lives and ſinneth not, and therefore the threaten'd penalty of the law muſt take place in reference to *them*, as well as others. It is granted that all men elect as well as reprobate, do in fact undergo the penalty of the law, as far forth, at leaſt, as is conſiſtent with their

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redemption. Mankind are univerſally the ſubjects of *death*, and that ſhame, pain and wretchedneſs that attends it. They are in various views and ſenſes dead, and ſubjected to the legal penalty. For as ſinners and tranſgreſſors, they are all *dead in law*, or judicially condemned and under ſentence of death. They are *ſpiritually dead*, that is, alienated from God, and the life of God and holineſs, which is the neceſſary certain conſequence of apoſtacy and ſin, in regard of every reaſonable creature of God, in heaven or earth. They are alſo *naturally dead*, or mortal and muſt die literally. And I might add, in the laſt Place, that were it not for the grace and redemption that intervenes by Jeſus Chriſt, whereby they are bro't back from the grave, they are *eternally dead*, or ſubject to the power of death forever in all the foregoing ſenſes. The original threatning to man's diſobedience does actually take place, in regard of all ſinners, except only that the ſaved of the Lord, by the riches of his grace, are not ſuffer'd to inherit the conſequences, and continue under the power of ſin and death forever, which wou'd be inconſiſtent with their redemption and ſalvation. The dread ſentence paſſed by the law and the holy lawgiver, is indeed executed upon the tranſgreſſor; and in this way the broken law wou'd be ſatisfied and fully find its compenſation, but for the ranſom God has provided, even the blood of the new-covenant. All men are ſinners, and all are mortal, and with regard to actual tranſgreſſors, they have perſonally deſtroy'd themſelves, but nevertheleſs, there is help for them in God: Jeſus Chriſt, that righteous perſon has ſuffer'd the penalty of the violated law, in the room and ſtead of believers, who therefore, tho' they die,

die, yet fall not under the unappeased wrath of God, but are redeemed from that death, which is the wages of sin, and shall shine in immortal life and glory, having their bodies fashioned like unto Christ's glorious body, for they will be the children of God, being the children of the resurrection. It cannot be said that even the *dear* children of God themselves do not suffer the penalty of his broken law and covenant, nor may we presume to comprehend all the reasons of the divine conduct, in permitting death and sorrow to reign among his reconciled, renewed people in this world, tho' we may be able to discern and assign some of them. The course of nature is fix'd, the law of mortality not to be repeal'd but in a miraculous way, and it is fit and convenient, and many valuable ends are answer'd, by God's testifying his displeasure against sin in this bad world, even in cases where it is attoned and pardoned, and the sinner finally saved—by those terrible things in righteousness, which God does, the world is alarmed and reformed, and the very saints themselves, by the sufferings of the present time, are purged from their iniquities, taught obedience, and more sensibly convinced, that it is an evil thing and bitter to depart from the Lord their God.

But blessed be God, we are not left under the curse of his law, without hope and without redemption! His judgments are intermix'd with mercy, and he has so adjusted things in his benignant providence, that natural evil, serves in a happy and high degree to prevent and cure the moral evil and wickedness that obtains and abounds in the world. Notwithstanding our great sinfulness and the various and severe expressions of the righteous anger

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of heaven towards us, we need not, despairingly say, "Who then can be saved," "How can man be just with God"? For he himself has found a ransom, his own almighty arm has bro't salvation, by grace the very chief of sinners may be saved, the blood of Christ atones and cleanses all iniquity, by his obedience to the death the law is fulfill'd, its demands answer'd, and He is of God the father made unto all believers wisdom and righteousness, sanctification and redemption." The sufferings of the son of God are altogether sufficient to buy off his people from everlasting death and condemnation, and the righteous and faithful shall inherit glory: But with regard to the wicked and disobedient the holy violated law of God shall procure to itself satisfaction, in their eternal ruin and perdition.

3dly. From what we have heard, we learn the use and importance of the law, notwithstanding the gracious dispensation we are under. A realizing belief and perswasion of the perpetual obligation of the divine law is necessary to convince us of our lost estate by nature, to give us a deep sense of our sinfulness, both of heart and practice, and to prepare us to welcome and embrace the Saviour, and prize and admire the glorious salvation of the gospel. With this view it was given to the Jews of old, and in this view it is useful and necessary to all mankind in every age and nation, to whom the grace of God is revealed. The knowledge of this law shews us how far we have deviated from the rule of life and duty, and therefore is fit to give us the knowledge of sin, in its native and true malignity, as well as vast

Use of the law.

vaſt extent and latitude.* He that looks upon this law as ſtill in force, and arm'd with curſes againſt the impenitent and diſobedient, can no longer hope for ſalvation, in the primitive way of law and works. For it is evident to a demonſtration that life and happineſs is now impoſſible to be obtain'd upon this foundation. And it is quite neceſſary that ſinners ſhould deſpair of acceptance with God in this legal way, in order to receive it upon the only bottom of free grace.

NATURE inclines us to ſeek life, in the method of law and perſonal righteouſneſs, for this was the original conſtitution of nature, and nothing but a due conſideration of the breach of law and violation of that primitive covenant, and the curſe incur'd thereby, can ſubdue our hearts to grace, and qualify us kindly to entertain the goſpel and come unto Chriſt by faith. He that is inſenſible to his miſery and wretchedneſs, as a ſinner, in the way of nature, will neither ſeek or apply the remedy provided graciouſly in a redeemer. " The whole

* " Nevertheleſs, as the law is to us a rule of duty, as well as to the Jews ; ſo as a miniſtration of death, or as it ſubjects to death for every tranſgreſſion, it is ſtill of uſe ; to ſhew us the natural and proper demerit of ſin ; or what, in ſtrict juſtice ſin deſerves : and we ought accordingly to reflect upon it, and lay it to heart, that we may ſee and be affected with the pernicious nature of ſin, and be thankful to God for redemption. Eſpecially conſidering, that tho' the law, for the preſent, is aboliſhed as a *miniſtration of death*, yet if we neglect the ſeaſon of grace, we now enjoy, and *deſpiſing the riches of God's goodneſs, forbearance and long-ſuffering*, continue finally impenitent in ſin, the law will be in force again at the laſt day, *the day of wrath and revelation of the righteous judgment of God ;* and then they, who have lived impenitently, after the fleſh, SHALL DIE. Rom. 8. 13. Dr. *Tayler*'s Notes upon Rom. p. 299.

DIS.II. need not the physician, but they that are sick'
PA. II. In the course and dispensation of things, we see the failure and defection of nature makes way for grace, and a second Adam succeeds to the first: So analogous to this, we must feel ourselves lost, before we are found, and become dead to the law, before we are alive to God. This makes the *preaching of the law*, an essential part of the minister's office and business, and that not meerly as a rule of duty, in which view it is always necessary, but as a matter of conviction to sinners, that they may realize their sin and misery, and become prepar'd for repentance and the kingdom of God. Our concern is with the law, as well as the gospel: for nature and grace stand connected with each other, and are, as it were, bound up together, like the old testament and the new, in the same volume: and it is necessary that the sinner die, not only to *sin*, which is the transgression of the law, but also to a *hope* of salvation by his obedience to the law, as a *proper* covenant of works, in order to his justification by grace, thro' faith. The morality of the law of Moses, is included as part of its character, when consider'd as a *school-master* to discipline and bring us to Christ. For if righteousness come by the law, even *as moral*, Christ is dead in vain, and the *grace* of our salvation frustrated.

4thly. We may in the last place take some notice how essential this principle, the unbroken force and everlasting validity of the moral law, is to the whole doctrine and system of religion, and even to the civil governments of this world. The religion of nature and of Christ both depend upon it, and so does the policy of all nations, nor is it easy to conceive

conceive upon what juſt and good foundation, they can ſtand without it. Take away the moral law, and its obligations, and the religion of nature is of courſe diſſolved, the ſacred bonds of duty are all at once annihilated, virtue and vice loſe their natures, right and wrong are no more, and henceforth praiſe and blame, rewards and puniſhments, where no expreſs revelation obtains, are things not to be look'd for. Every one, upon this principle are left to do that which is right in their own eyes, without the fear of puniſhment or hope of recompenſe from God.

All religion as well as civil government ſuppoſe the validity of the moral law.

And therefore human laws can have but little force, and government among men muſt ſoon come to nothing: For the fear of God is the ſtrength of oaths, and oaths are the grand ſecurity of civil virtue, without which the greateſt wickedneſs and injuſtice may be ſecretly practic'd with impunity. Human authority and laws can't reach the heart, but are confin'd to the outward action, for which reaſon all governments and lawgivers have wiſely adopted in religion, to brace and ſtrengthen their conſtitutions. And for this purpoſe meer natural religion and when mix'd with impious ſuperſtition, has always been of admirable uſe and benefit. This is a fact too notorious, to need any inſtances to be produced in confirmation of it.

Christianity and revealed religion compriſes and ſuppoſes, the law and religion of nature, and eſtabliſhes all its genuine principles by an expreſs authority, and ſtands upon them as its proper baſis: But if the moral law is paſs'd away, chriſtianity is a ſuperſtructure without a foundation. And therefore our Lord rejects ſuch a tho't, ſaying, "Think not that I am come to deſtroy the law or the prophets:

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prophets: I am not come to deſtroy, but to fulfil." The very notion of the law's deſtruction, by our Lord's miniſtry, implies that it was in force before, otherwiſe how could it be deſtroyed? Our Lord found it in being and full power when he came into the world, otherwiſe he need not have appeared in the capacity he did. He aſſum'd not human nature, and lived in our world to give life to a dead and abrogated law, but to ſatisfy its demands, by ſuffering its righteous penalty, that unhappy ſinners of mankind might have redemption from its curſe. Our bleſſed Lord, as well as Moſes, who typified him in character of law-giver, might, in a ſenſe, be ſaid to re-eſtabliſh and revive the law of nature, but not as a law that was out of date and ſet aſide before, for this *revival* has reſpect rather to the knowledge and right underſtanding of it, than to its obligation and authority, which is eternal and immutable. But if it be allowed that both Moſes and Chriſt do eſtabliſh and confirm, inſtead of diſannul the moral law, it may from thence be argued that this law was in force antecedently to their ſeveral diſpenſations, and indeed for ever: For upon ſuppoſition it was not, why ſhould they impoſe and enjoin it, in its *perfection* and *extent* upon mankind? It could not be with an expectation of ſuch an obedience to it, from depraved mankind, as ſhould anſwer to that perfection and extent. Neither could it be given, as the ſcripture ſays, to give them the knowledge of ſin and ſhew men their condemnation by it, in caſe it had not been in force before; for then they would not have been under it, and ſo not tranſgreſſors of it, and condemned by it. Upon this principle all the *men of nature*, who have not had the law written and expreſly impos'd, are free from ſin and guilt, and

and ought not to be punifhed; and yet we have a great deal of reafon to think that wicked *heathen*, as well as jews and chriftians, will be fubjected to punifhment hereafter. According to this likewife, it muft be acknowledged, there are no moral, natural laws, properly fo called, in way of diftinction from fuch as are matter of *meer* revelation.

But moreover upon the hypothefis, that the original law and conftitution of nature, was vacated and diffolved upon man's apoftacy, and a more favourable and eafy one enacted, in reference to the human race in general, it might be expected, that it fhould have fo correfponded to their fallen depraved imperfect condition; that fome, at leaft, among men would have been free from actual tranfgreffion, and never have fallen under the condemnation of this *new* and *qualified* law and conftitution. Some furely might be exempted from the curfe, and be juftified by their works in the fight of God, and have no need of the blood of Chrift to make attonement for them. Is it not ftrange, if this were the cafe, that it fhould be true, what the fcriptures fo plainly teach, that there are none righteous; that the blood of Chrift is the only ground of acceptance with God the father; that by the deeds of the law no flefh fhall be juftified in his fight; that every mouth is ftopped, and the whole world become guilty before God, &c? If nature's ancient everlafting law was fet afide, or in any meafure pafs'd away, to bring it down to the circumftances of human frailty at prefent, why fhould it curfe for every fault? Or why, it might be afked, muft the bleffed Jefus, in order to man's redemption, fuffer the extreme penalty and curfe of the law? What was it, but the indifpenfible obligation of God's eternal law, that rendered it

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it neceſſary, that our Lord Jeſus Chriſt, in whom was no ſin, ſhould be made a ſin-offering for us, even a victim to divine juſtice on our account, and undergo what was requiſite to make full reparation to the divine law, for our tranſgreſſions? This doctrine of the eternal invariable validity of the law of God and nature, lays the foundation of vicarious righteouſneſs, juſtification by grace, thro' faith, in the ſight of God, and the whole glorious ſtructure of chriſtianity, which riſes upon the ruins of Adam's broken covenant, and takes place in conſequence of our guilt and condemnation, before God, as tranſgreſſors of that law which ſhall not paſs away, altho' heaven and earth ſhall be diſſolved. Without this principle, the chriſtian fabrick would ſeem to ſtand upon an uncertain bottom: nor is it conceivable that the Lord of life and of angels ſhould die, and the way of acceptance with God, be wholly ſecluded upon the foot of perſonal righteouſneſs, if the wiſdom and holineſs of the great law-giver could diſpenſe with the obligation of his law.

To conclude, As the *law of God and nature*, implying a fœderal conſtitution between the creator and the reaſonable creature, is ſtill and forever in force; agreeable to which principle, the blood of Chriſt is abſolutely neceſſary to the juſtification of ſinners and apoſtates in the ſight of God: So moreover, under the adminiſtration, and immediate kingdom and government of the redeemer, the *religion of nature*, in ſome other peculiar form and view, muſt ſubſiſt alſo. For chriſtianity ſuppoſes and compriſes the laws and obligations of nature, and in the goſpel, moral holineſs and perſonal obedience to God, *in Chriſt Jeſus*, is conſidered as being as much eſſential to final happineſs and glory, under the

the dominion and covenant of the ſon, as pardon and remiſſion of ſins, thro' his name. As in him we have redemption, thro' his blood, the forgiveneſs of ſins; ſo in him verily, and according to that better covenant and conſtitution, of which he is the mediator, there is a reward for the *righteous*: And behold! he comes quickly, to diſtribute recompences, anſwerable to men's characters; and therefore, in ſome ſenſe, according to nature, and a covenant of works. For altho' it be true, that "to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs;" yet the time comes, when every man ſhall receive according to his works; and the wicked ſhall go away into everlaſting and righteous puniſhment, for their diſobedience to the law of God, and the faithful in Chriſt Jeſus, ſhall be rewarded with a crown of grace and righteouſneſs that fadeth not away.

Of

Of the universal Condemnation of Sinners, by the Law of God and Nature.

ROM. III. 19.

NOW we know that what Things soever the Law saith, it saith to them who are under the Law: that every Mouth may be stopped, and all the World may become guilty before God.

Dis. III. PA. I.

WITH a view to illustrate and recommend the great and happy doctrine of justification by faith, upon the plan of redeeming grace and imputed righteousness, the apostle sets himself in the beginning of this epistle to give a moving description of the sinfulness and universal depravity of mankind, and their righteous condemnation by the natural and written law. The consideration of human guilt and misery, upon the foundation of law and nature, prepares the way for the more welcome reception of the joyful tidings of the gospel. For so God has calculated and adjusted things in his alwise providence, that That which is spiritual & heavenly should not be first, but that which is

is natural and earthly, that the leſs ſhould give way to the greater, and the miniſtration of condemnation to that miniſtration of righteouſneſs that exceeds in glory. Adam was the figure of him that was to come, and through him the ruin of the world preceeds its recovery in his great antitype, that ſecond man, who is the Lord from heaven. Nature is prior to grace, condemnation to juſtification, and the legal conſtitution to the œconomy of redemption. Before honor is humility: and this preſent unrighteous mammon is committed to our improvement, before we are intruſted with the true riches. For he that is faithful in little, will be faithful alſo in much: and he that is unfaithful in that which is anothers, is not worthy to be truſted with an unalienable property and poſſeſſion of his own.

Dif. III. PA. I.

The moral law is nature's law, whether given by an expreſs external authority or not, and nature's law is the law of nature's God, and its obligation is univerſal and perpetual: Heaven and earth are eſtabliſhed on weaker foundations than God's eternal law, for they ſhall paſs away, but not one iota or tittle of the law ſhall fail, till all be fulfill'd. And accordingly the Apoſtle, in the firſt chapter of this epiſtle, characterizes the guilty world, as ſubjects of this law, and as notorious and moſt abominable tranſgreſſors of it, in all its great and important branches, and therefore as under the curſe and condemnation of it. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient: being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers, backbiters, haters of God,

v. 28, to the end.

DI. III. PA. I.

God, despiteful, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

And the Jews, who were distinguish'd by an express revelation and written law, superadded to natures dictates and enforcements, and who notwithstanding were equally transgressors of it, with the Gentiles.—They, the Apostle shews, cou'd not be more excuseable in their violations of the law of nature, under this special stamp of a divine authority, than the Gentiles, but were rather more guilty and obnoxious. For thus he argues, "what then? are we better than they? no, in no wise, for we have before proved, both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace they have not known. There is no fear of God before their eyes."

Chap 3.9. and on.

Now it is a plain dictate of nature and reason that "what things soever the law saith, it saith to them who are under the law", and therefore certainly to them who enjoy a divine revelation, not

not exclusive of those who do not: so that according to this rule, every mouth is stopped and made silent in its own justification, and the whole world is become guilty, and not only *legally*, but *self*-condemned before God. Dis. III. PA. I.

THE Doctrine is as follows; viz.

THAT all mankind are the transgressors of the law of God and nature, which is common to all, Jews and Gentiles, and therefore all the world is guilty before God, obnoxious to his wrath, and, consider'd as impenitent and unbelieving, under the righteous condemnation of his holy law.

I SHALL endeavour to speak to these three things from the doctrine, which seems to comprise the general sense of them, and to be contain'd and implied in them.

I. THAT all mankind are subjects of the divine law.

II. THAT all are transgressors of this law. And

III. THAT all are guilty and condemned in the sight of God, previous to faith and repentance, according to this law.

I. ALL mankind are the subjects of the law of God, and under the authority of the same. By the divine law is here intended the moral law in general, the law of nature, founded in the reason and relation of things, as well as declar'd in the divine word, interwoven with man's nature, impressed by the finger of God upon his conscience, and dictated by his understanding, the unerring rule of the divine conduct itself, agreable to which we say God is just and holy, faithful and good —— the covenant of life in innocence, and the rule of duty and letter of condemnation in the apostacy, in a word the law of *humanity* itself, and therefore common to The law defin'd.

Dif. III. PA. I.

and obligatory upon the whole human kind, of all nations, ages, complexions and religions.

And this is evidently implied in the text, for if every mouth is ſtopp'd, and the whole world is become guilty before God, in conſequence of what the law ſays, what it enjoins and denounces, then every one muſt be under law, for what the law ſaith, it ſaith to them that are under it, and none but them. For what has a law to do with them that have nothing to do with that law? Such as are condemned by any law are in reaſon ſuppos'd to be the ſubjects of that law, under its authority, and bound to the obedience of it.

And this univerſal law, taken notice of in the text, can be no other than the law of nature and morality, written upon the heart and conſcience. No other law but this is common to all mankind, to Jews and Gentiles, Greeks and Barbarians, Chriſtians and Pagans, to ſuch as have a revelation and ſuch as have none. No law but this can condemn the whole world, and ſhut up every human mouth: for any law *peculiar* to Jews or chriſtians, or to any extraordinary revelation God has made, cannot be a law to all mankind, in every country and period of time, becauſe all men, at all times, have not enjoy'd ſuch revelation; and no man ſhall be ſubjected to guilt and condemnation for his diſobedience to a law, which he had no means of coming at the knowledge of: ſuch a ſuppoſition is unreaſonable and unnatural. It is the law of nature therefore that ſtops every mouth, and ſentences to this general condemnation; and conſequently it may be added, this law is in perpetual force.

The moral law alone, as natural & revealed ſtops every mouth.

But yet it is not to be underſtood, that the law of nature, *as ſuch*, is the only ground of human guilt

guilt and obnoxiousness to divine wrath; the same law, as committed to writing, and enjoin'd by express authority, does equally, yea more powerfully anathematize the transgressor of it: and so do the peculiar special laws and requisitions of any extraordinary divine revelation, that the sinners of mankind, in their several generations, have been respectively under, whether *patriarchal*, *jewish* or *christian*. Dis. III. PA. I.

CHRISTIANS are the subjects of the divine law in the most compleat sense of it, because to them it is not only the law of their nature, but the law of God and of his Christ, injoin'd by explicit authority, enforced by the strongest motives, and explain'd in the fullest manner, with the addition of many positive special and useful precepts: and therefore, in the same proportion are their obligations to obedience more cogent, and the guilt and condemnation of transgressors enhanced.

NEXT to christians, the jews of old were most highly favoured and best instructed in the obligations of religion, and the nature and requirements of God's law--Amidst numerous positive and temporary injunctions, the moral law had its due preference, and the whole dispensation was calculated to produce virtue and the expectation of a redeemer and salvation by him. The fathers of the Hebrew nation had their singular advantages and divine discoveries long before the days of Moses: and indeed revelation seems to have commenc'd with Adam himself, and some things positive, tho' afterwards corrupted, were probably handed down to succeeding generations, together with nature, even from the beginning.

Dis.III. PA. I.

But there is little reason to think, that when the apostle wrote this epistle, any traces of such ancient tradition remained, without the grossest corruption, in the hands of the generality of the nations, whom he considers and describes under the character of Gentiles. For they are represented as being without law, in the revealed and authorative view of it, and as being a law unto themselves, having it written only upon their hearts and consciences. And yet these Gentiles are the greatest part of that world who are found guilty before God.

It is indeed true, that infants, idiots and madmen of all sorts, fall within the general denomination and title of men; and yet it is certain, that, *as such*, they are not properly subjects of the moral law, or accountable to God for their actions; and therefore are supposed to be excepted, when it is affirmed, that all mankind are the subjects of this law. And if it should be thought strange therefore that such should appear to suffer as sinners; it must be observed, that to consider mankind, in regard of what they are subject to, as view'd in the loins of Adam, and in consequence of his transgression, is one thing, and to consider them in their personal connection and character, as moral agents, is another. And it does not appear, that in that part of this epistle which preceeds our text, the apostle does at all view the condemned guilty world in the former light, but meerly as actual transgressors of that divine law they were properly under. His guilty persons, in this place, are such as might be conscious of their guilt, such as might be reason'd with and convinc'd, and such as might read, hear and understand his addresses, and therefore must be persons of reason and reflection. And such my discourse

who excepted.

is

is now directed to, who are the proper subjects of preaching, exhortation, argument, who have made *themselves* guilty before God, and are condemned for their own personal disobedience to his law. This leads us naturally to the consideration of the next thing proposed under the doctrine, viz.

II. THAT all mankind capable of sin, are personal transgressors of this law. Thus it was with the Jews, and thus it was with the gentiles, which are general characters, comprehending the whole world. Thus it was with the long-liv'd, impious inhabitants of the old world: and thus it was with the superstitious generations that succeeded to the universal deluge. The charge is true, in regard of our fore-fathers, who committed iniquity and did foolishly, and it is true with regard to us their apostate sons,

"Who their misdeeds have acted o'er
And with new crimes increas'd the score."

Where shall we find a meer human character on sacred record, drawn at full length, that is free from blame? Or where shall we find such an one in any other writings, ancient or modern? Where is perfection to be found? Among high or low, rich or poor, in courts or armies, among princes or people? Those men, to be sure, that have made the greatest figure in the world, have, in general, been none of the best, to say the best of them: And who will pretend that there is a finished virtue to be found among the low and vulgar multitude? Statesmen and philosophers have often erred, and such whose characters are *sacred*, have notwithstanding, sometimes made themselves vile and abominable; nor have all the happy improvements either in mechanic arts or the learned sciences, been sufficient to rescue

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mankind from vice and corruption. *Moral wisdom*, it has been ever found, is the hardest lesson to learn, and the masters of Ethicks and of Israel, allow and complain of it, that dull as the world is, in nothing are they so untractable, as to virtue.

1 John 5. 19.

Rom. 3. 10.

Gen. 6. 11, 12.

WOULD to God it were a more difficult matter to prove the proposition under consideration than it is. It is, alas! but too manifest, what the apostle St. John testifies, that "the whole world lieth in wickedness"—but too evident what another apostle observes, that among men, there are none righteous, as the Law requires, no not one. Indeed we read, that soon after men began to multiply upon the face of the earth, the earth was corrupt before God; and that it was filled with violence. "And God looked upon the Earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth." The wise king Solomon, so long ago observed, "that there is no man liveth and sinneth not." And St. James, "in many things we offend all." There is in apostate man, a *carnal mind* that is enmity against God—a law in our members warring against the law of our minds. The flesh is become the seat of sin; and there is a fleshly corrupt part in every man. Is it not so for instance, with reference to ourselves? Are we not sinners, and sinfully inclin'd? Where is the man that can say he is innocent and free from transgression? Who is there that will dare to affirm, that in the temper of his mind and the conduct of his life, he is, and ever has been, such as the law of God requires? There surely is no man, at least no good man, but what is sensible of his guilt and imperfection, and daily bewails his miscarriages and short comings in duty before God, as being very numerous and offensive in his sight.

And

And *that* is a bold and hardened ſinner indeed, that ſays he has no ſin, for therein he deceiveth himſelf, and the truth is not in him. Diſ. III. PA. I.

YEA not only are all men ſinners, but *great* ſinners: and tho' there be degrees of compariſon among them, yet there are none abſolutely ſmall. No ſin is little in its *own nature*, ſeeing it is committed againſt God, tho' it may be *relatively* ſo. And truly the beſt of men are ready eno' to acknowledge their own extreme vileneſs and unworthineſs; and their penitent cry and confeſſion is, every one for himſelf, in the word of the contrite publican, "God be merciful to me a ſinner." O Lord have mercy upon me a miſerable offender. And the worſt of men often make it manifeſt that they are ſuch by their abominable wickedneſs and open impiety. How great, alas! the pride and vanity of the human heart! How great the prevalence of paſſion, worldlineſs and luſt! How much envy, malignity, profaneneſs, avarice, falſhood & evil concupiſcence among the ſons of men! What ſcenes of open violence and oppreſſion, as well as hidden works of darkneſs, and latent vices of the heart!

GOD's people of old, and their princes, to whom he firſt gave his written law, were very vicious, ſtubborn and rebellious thro'out their generations. And if we look into the hiſtory of other nations of earlier or later times, we ſhall find human nature and human conduct much the ſame. Vice and impiety have riſen and fallen with empires: and out of the heart of men have proceeded evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, blaſphemy, pride, fooliſhneſs."

THE very giving of the law to us, *expreſly and authoratively*, proves us to be tranſgreſſors of it,

Dif.III. PA. I.

1 Tim. 1 9

"For the law was not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners." The law was added becauſe of tranſgreſſion, and we well ſuppoſe, that moſt of the laws of men, and the written law of God, in general, would be ſuperfluous and unneceſſary, were we a ſinleſs race of beings. All are ſinners, or all need not be called to repentance and to faith in Jeſus Chriſt, nor need he have taſted death for every man.

But the conſideration and conviction of our *own* ſinfulneſs, guilt and impiety, is of all other the moſt intereſting and important to us. All will allow this to be a bad world, in general, in which we live, tho' they may not thoro'ly and rightly attend to their own perſonal depravity and wickedneſs. Let us therefore turn our reflection inward and view our ſelves, and alſo look back upon our paſt lives, and ſee what a part we have conſtituted of this confeſſedly vicious & corrupt world. Have we never erred from God's ways, or indulg'd a vicious inclination? Have our hearts been ever pure, and our lives holy? Have we always done that which was right in the ſight of the Lord, and done it with a perfect heart; being blameleſs and harmleſs, the ſons of God, with-

Phil. 2. 15

out rebuke, in the midſt of a crooked and perverſe nation, among whom we have ſhined as lights in the world?" Has the fear of God been before our eyes, in our younger and elder years, and have we ever done thoſe things that were well pleaſing in his ſight? Or rather how much and how often have tranſgreſſed? What omiſſions of duty and poſitive violations of God's holy law, do we ſtand chargeable with before him? Muſt we not own that we have ſinned, and that our ſins and impieties have been attended with many circumſtances of high aggravation?

gravation? How greatly have we fail'd in point of affection towards God, whom we ſhould have lov'd with all our hearts, and of benevolence towards men, whom we ought to have lov'd as ourſelves, and of temperance and ſobriety, which ſhould have baniſh'd every evil paſſion and unlawful deſire from our breaſts? But if our hearts reproach us, and conſciences condemn us, for frequent and great negligence in the duties of piety, humanity and the government of ourſelves, and of much actual direct evil, profaneneſs, unrighteouſneſs and folly, we are ſure that God is greater than our hearts, and knoweth all things; and that his judgment is according to truth, againſt them which commit ſuch things. Indeed if our hearts condemn us not for any known allow'd and habitual vice, we may have confidence towards God, as being accepted in his dearly beloved ſon; but 'till we are thus in Chriſt Jeſus by faith, and renewed in the ſpirit and temper of our minds, it cannot be truly ſaid of us, that no condemnation belongs to us; but the contrary.

We proceed therefore,

III. That all men, in conſequence of their tranſgreſſion of the law of God, are under guilt and condemnation, antecedent to their repentance and forgiveneſs in Chriſt Jeſus. The whole guilty world ſtand ſpeechleſs at the tremendous bar of the ſupreme law-giver, the incenſed Majeſty of heaven and earth. Every ſinful ſon and daughter of Adam in their ſucceſſive generations, even ſuch as obtain pardon and juſtification thro' the blood of Jeſus, are, prior thereto, conſidered as ſtanding like condemned criminals at this awful tribunal.

at the bar of God

and

Guilt and condemnation have relation to a law and a law-giver, an offence, a judgment-ſeat, and a ſentence

Dis.III. PA. I.

ſentence, as proceeding from thence. God himſelf, the Father of our Lord Jeſus Chriſt is the judge, the law is the mouth of this judge, by which he paſſes ſentence upon tranſgreſſors, whoſe ſins are all in the light of his countenance, and who are themſelves always in his ſight, and ſtanding before his throne. Every ſinner is a malefactor and inſolvent debtor in the eye of God's law: He has capitally offended, and owes ten thouſand talents, and has leſs than nothing to pay. His crimes are numerous, and his debt enormous, and without ſome extraordinary interpoſition in his favour, cannot eſcape from the hands of juſtice. And however mankind may be ſometimes conſidered, as the ſubjects of ſome common indemnification and grace, in virtue of the merciful undertaking of the ſon of God, whereupon they are placed in a ſalvable ſtate of perſonal trial, and are not at preſent the miſerable ſubjects of actual and abſolute damnation: Notwithſtanding, I ſay, any ſuch general favour to the world, whatever it may be ſuppoſed to be; as perſonal offenders, all men muſt be view'd, as ſummoned and arraigned before God the ſupreme judge and law-giver, and as paſſing under ſentence of death for their crimes. Here the dread ſovereign of the world vindicates the honour of his law and juſtice, and acts in character of an infinitely high and holy governor, judging according to nature and righteouſneſs. Here therefore every tranſgreſſor of the law of God and nature, muſt ſtand confounded and condemned, as treated upon the foot of mere law and perſonal behaviour. The law ſhews no mercy, and therefore by the deeds of the broken law, no fleſh living can be juſtified in God's ſight. If the law of God is in full force againſt ſinners, and all mankind are

in the way of nature all condemn'd

tranſgreſſors

transgressors of this law, then the consequence is very solemn and certain, that every mouth is stopped and the whole world is become guilty before God; that none can plead innocence and righteousness in his presence; but that every sinful creature, in the way of nature and law, is under condemnation and the wrath of God. And a state of amazing misery it is, as the awakened and contrite are very sensible, however inattentive the stupid impenitent sinner may be to his wretched situation, and that vengeance of heaven that impends him.

Dis. III. PA. I.

But it is to be remembered, that the believing and sanctified are delivered from this condemnation, being pardoned, justified and accepted in the beloved. "There is therefore *now* no condemnation says the apostle in this same epistle, to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." And again, "much more then being *now* justified by his blood, we shall be saved from wrath thro' him." And this very justification and deliverance from condemnation, demonstrates, that prior thereto, that is, before faith and repentance and union to Christ Jesus, the justified were the subjects of condemnation. Their present justification by grace, proves their former condemnation by the law. Every unbeliever is condemned: But all are unbelievers, and the wrath of God abideth on them, before they become the children of God, by faith in Jesus Christ. And if even the saved of the Lord are redeemed from the curse, in consequence of their Lord being made a curse for them, then previous to this redemption they were accursed.

8th Chap. 1 ver. 5. 9.

And with regard to the finally impenitent & disobedient, they are accursed for ever, the anathema is never

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never removed, and their mouths will be ſtopped, and they will appear guilty and condemned at the judgment-ſeat of Jeſus Chriſt, at the laſt day: And altho' the grace and indulgence of heaven towards them at preſent is very great, yet forasmuch as it is loſt upon them, and abuſed by them, they ſhall then receive the execution of that legal ſentence that is now paſſed upon them in the preſent time, and with a ſeverity apportioned to their aggravated guilt, in the ungrateful abuſe of redeeming love, and to that clear knowledge and powerful enforcement of duty, they have enjoy'd by the goſpel. And accordingly our Lord and judge has told us, that the caſe of wicked heathen, even the moſt abandoned and profligate cities and nations, ſhall be more tolerable in the day of judgment, than that of impious & prophane chriſtians, who would not have had ſin comparatively, if he had not come and ſpoke to them, but who now have no cloke and excuſe for their ſins. Therefore it concerns us infinitely to give the moſt earneſt heed to the things that we have heard, and that have been ſpoken to us, in theſe laſt days, by the Son of God himſelf, and not neglect this great ſalvation. For if profane jews and vicious pagans ſhall be avenged ſeven-fold, truly wicked chriſtians ſeventy and ſeven fold.

IMPROVEMENT.

Diſ.III. PA. II.

1ſt. UPON what we have heard it is natural to enquire, whence it is, that ſince God made man, at firſt in his own moral image, endow'd him with rational powers, and gave him his law, impreſs'd upon his nature, for his obedience, he is become thus ſinful, alienated from him, and univerſally

verſally deprav'd, ſo that in no one inſtance mankind are found acting up to the law of their minds, and exhibiting a pattern of perfect righteouſneſs and virtue, but are all in fact ſinners, tranſgreſſors of God's law, and lie under a ſentence of death and condemnation?

Univerſality of human corruption reſolv'd into the firſt grand apoſtacy.

THIS muſt be owing to ſome common cauſe. And upon ſuppoſition that man was at firſt made upright, might be occaſion'd by an early apoſtacy from God and righteouſneſs. And good and evil diſpoſitions, we know, are tranſmitted, in the way of generation from parents to children. Mankind were not all made at once, and independent of each other, like the angels, but are link'd together in nature, and deſcend from and ſpring out of one another in the method of natural propagation. Were it not ſo——and ſome ſhould turn out vicious and unholy, while others held their integrity, and were righteous as the law requires, as the angels have done, the thing might ſeem to be attended with leſs difficulty. But that *all* fleſh ſhould corrupt its way, and that none ſhould be found thus righteous, no not one, among the ſons and daughters of men, muſt be owing to a general defection in the head, which, according to the order and laws of nature, muſt certainly warp and deprave the members.

ACCORDINGLY we read that God made man upright, but that they have ſought out many inventions. And St. Paul in this epiſtle, chap. 5. v. 19. points us to this general cauſe and occaſion of the univerſal corruption of the world. "For by one man's diſobedience many were made ſinners"; referring to the lapſe of our firſt father Adam, by whom ſin enter'd into the world, and death by ſin. And as it always was an inconceivable thing to human

Eccleſ. 7. 29.

Dis.III. PA. II.

human reason, and the heathen in general, how sin and misery got such a universal possession in the creation of God, concerning which various contradictory and absurd conjectures have been entertained, as that of two opposite first causes, that of no designing cause at all, and that of an absolute unpreventable necessity of nature: As it was always a mystery, I say, so we can no way satisfactorily account for it, but by having recourse to the mosaic revelation, and what the holy scriptures have made known concerning it. And whatever *speculative* difficulties may attend the thing, or the explication of the particular manner of it, and divine dispensations relative to it; yet it must surely be allow'd, that as a *fact*, it is not more incredible that Adam in paradise should sin, than that an angel in heaven should: nor is it supposeable or conceivable, afterwards, that a mortal sinner should be the father of a holy and immortal race; and especially seeing God's covenant with him had evident respect to his posterity.

Rom. 5. 18.

INSOMUCH that the apostle says, by the offence of this one, judgment came upon *all men* to condemnation: and that even so, or in like manner, by the righteousness of one, the free gift came upon *all men*, to justification of life. And it may be assumed as one reason why the Son of God took upon him the human rather than the angelic nature, that the angels stood every one for himself, in a way of personal trial, whereas the generation of the children of men, became ruin'd by the transgression of their first father, without offending in person, and were involv'd in one general condemnation and apostacy, with him whom God constituted their natural and covenant-head. And there-

fore

fore however justly God might have deny'd them existence, or suffer'd them to have liv'd, and become personally sinful, guilty and miserable, and perish'd without hope ; yet his fatherly goodness and compassion saw fit, to provide a Saviour, a second Adam and public head for them, whose righteousness, according to the foregoing text, seems to be, *in some sense*, a counter-ballance to their infelicity, as comprehended in the loins, and connected in the dispensation of the first Adam.

But the personal actual transgressions of the fallen race of men, certainly bring them under a fresh and new kind of condemnation ; for the corruption derived to us from Adam, does by no means excuse the enormities of our lives, nor lay us under such a necessity of sinning, as to destroy our moral agency, and render us incapable of religion, and of praise and blame and personal trial. Not only have we vitiated natures, and are become destitute of that native bent and disposition to virtue and righteousness with which we must suppose the *first man* to have been endued, when he came out of the hands of his creator, and are involv'd in a common condemnation with him : But we have all personally, wilfully and frequently offended, and accumulated guilt, by a course of disobedience, and as such, we and the whole world are guilty before God, and utterly lost without a Saviour.

We do not say indeed, that Adam's sin is our's in the same sense that it was his own, or that our personal iniquities are our own ; this would be contrary both to scripture and reason, and the general doctrine of this discourse : But to affirm that we are thereupon constituted sinners, so as to become subject to condemnation and death, and that his

apostacy

apostacy is something more than the *causa sine qua non*, of the *universality* of the corruption and wickedness of the world, is plainly agreeable to reason and revelation both. For it cannot be suppos'd, that *every mortal*, should in fact turn out a sinner, unless there was a very near connection between death natural and spiritual, and the defection of our earthly head had so affected the members, as to become, what may not improperly be call'd, the *occasion* of this universal sinfulness. And tho' it may be somewhat difficult to find words exactly fitted for the explanation of it, yet the thing itself seems to be not altogether wide of human apprehension, and the analogy of nature.*

2dly. WHAT

* We see something like it (to say nothing of the various kind of efficient causes taken notice of by logicians) in those hæreditary vices that appear to descend down in families, from generation to generation: not meerly the more proper vices of the flesh, such as drunkenness, lasciviousness, indolence, but such also as are more peculiar to the mind, as lying, stealing, covetousness, pride. And altho' we often and familiarly speak of such persons, as being naturally lustful, haughty, thievish, deceitful——or that it is in the *nature* and *make* of them, to lie, pilfer, &c. Yet it is enough to puzzle all the philosophers in the world, to explain nicely, how this lightness of fingers, closeness of fists, lurch for lying and peculiar vanity of heart is communicated by the veins, and runs down in the blood from parents to children: nevertheless the facts seem to be certain and indubitable, nor can one feel fully satisfied by resolving it altogether into example. There are strange *phænomina* in the moral as well as natural world, the reasons and modes of which are in great measure out of our sight, while the facts themselves are obvious. And tho' we should be always careful, not to confound the ideas of natural and moral objects in our minds, as tho' they were both under the government and direction of the same causes and general laws; yet it is true in its kind, that the extreme unusual errors, excentricities,

2dly. WHAT we have heard of our subjection to the authority of the divine law, our sinfulness, guilt and condemnation, may lead us, not improperly, to make some reflections, in this place, upon the nature, malignity and mischievous effects of *Sin*, and the high displeasure and indignation of God at it, which he sees fit to manifest in the most fearful and tremendous ways.

What Sin is.

IN reference to the *nature* of sin, it may be observed, that it is the transgression of the law, the law of God, the rule of righteousness. It is doing and choosing that which is wrong and unbecoming, according to the reason of things, and the constitution of God—It is the opposition of our will and conduct to the divine will and law, and to that which in *nature* as well as by the *appointment of heaven*, is fit, decent and obligatory upon us. Here we speak of sin, it must be remembered, in the most strict and proper sense of it, as relative to the heart and actions, principles and practices of a voluntary moral agent, and in which his own will and activity have concern; not in that singular view of it, in which it is predicated of human nature in general as apostate in Adam, and impregnated with those evil

excentricities, and excessive fomentations of passion in here and there an extraordinary enormous sinner. so wide from the general course and order of the human system, is no less stupendous in nature, than a *Comet* or *Vulcano*. The curious and sagacious, can trace out the unfrequented path, and mark the surprizing ebu litions of these; and we can all with amazement observe the vast irregularities and errors of those: But who is able to search out the hidden causes of either, to perfection? The moral wonder, indeed sometimes rises quite above nature, and we are alarmed with the various malignant properties of the baleful comet and burning mountain, united in the same rare mortal or rather monster, carrying ruin and wide destruction thro' the earth.

principles and biasses, which afterwards grow up into actual and voluntary viciousness. And that which, as said above, is thus naturally wrong and perverse, repugnant to reason and truth, to the nature and will of God, and the constitution he has made; must needs be an evil, a *great evil*, and cannot but be attended with mischief and confusion, pain and sorrow, sooner or later, in regard of ourselves and others.

According to scripture as well as reason, *sin*, that accursed, that abominable thing which God hates, and the only thing in the universe that he does hate, is disobedience to *his* will, who is supream Lord of all, the violation of *his* commands, whose laws are all holy just and good, a contempt of *his* high and indisputable authority, who is the moral governor, as well as Lord of nature, an ungrateful abuse of *his* goodness, who is good and none else is good, and whose tender mercies are over all his works: A base and provoking neglect of that which he has required, or a presumptuous doing that which he has forbidden.

The Evil of Sin.

Sin is not a natural, but a moral evil; and its *malignity* consists in being or doing amiss in respect of some rule or law divinely imposed. It supposes the transgressor to be endued with reason, knowledge, moral capacity; to be under law, and conscious of the merit and demerit of actions, discerning the difference of good and evil, and the praise and blame that attends the same, and acquainted, at least, in some measure, with the sacred sanctions of God's law, and the benefit and disadvantage, that attends well and ill-doing. Wherever there is sin and transgression, there must be a law and law-giver, a subject of law and a moral capacity; there must be rea-

son

ſon and liberty, and a penalty and promiſe annexed to the law, either expreſſed or implied. And therefore ſin againſt God muſt needs be a dreadful and amazing evil, however fools may make a mock at it, and the ſecure and inſenſible treat it with lightneſs and indifference. That cannot be a harmleſs and meer trifling thing which expoſes to condemnation and death, and will ſubject the impenitent to eternal, as well as temporal pains: as will be more fully conſidered by and by.

Sin the object of the divine anger.

God has plainly manifeſted his diſapprobation of ſin, in the very conſtitution of our minds, and in the adjuſtment of things, in his providence round about us, agreeable to which an unavoidable pain and uneaſineſs ariſes in the conſcience of the tranſgreſſor, in a reflection upon the baſeneſs and unreaſonableneſs of his own conduct; and certain evils and infelicities in life, are, as it were neceſſarily connected in nature, with a courſe of vice and impiety, and in ſome caſes, entailed upon the poſterity of the lewd and intemperate, the unrighteous, malicious and abandoned, to many generations. We are ſure that vice is diſpleaſing to God, becauſe it evidently thwarts and contradicts that order of nature he has inſtituted, becauſe it breaks in upon the peace and ſecurity of ſocieties, and of individuals, and occaſions miſery and confuſion, where he deſigned there ſhould be harmony and happineſs.

Is not a father offended at the undutifulneſs of his children, a maſter at the diſobedience and unfaithfulneſs of his ſervants, and a prince at the diſloyalty and rebellion of his ſubjects? But there is no anger like that of the deity, the great father, Lord and proprietor of the world, at the wickedneſs of his creatures: as may be argued, not only from

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the greatness, but even goodness of his majesty, and from the holiness of his law; for it is reasonable to suppose, that in proportion to his present indulgence, and forbearance, and the rectitude of his administration, will be his final severity towards the incorrigible, and ungrateful abusers of his mercy and compassion. His present lenity and tenderness will make his future resentment cut the deeper: and it will be a most fearful thing to fall into the hands of his punitive, avenging justice, when his great patience is exhausted, and he stirs up all his wrath, and pours out his indignation in full vials upon the ungodly. And truly the patience and forbearance of heaven towards vile and abominable transgressors, is amazing and inconceivable, and greatly beyond, not only what they might justly expect, but beyond what even they themselves cou'd have a face to ask, were it referred to them; and the terror of their approaching ruin will doubtless be answerable, for destruction shall come upon them from the *almighty*, and God will say, "Ah I will ease me of mine adversaries, I will avenge me of mine enemies."

Is. 1. 24.

A DEFILED condemned guilty sinner is a most unhappy creature, how insensible soever he may be to his condition and misery. And that he may be alarm'd with his deplorable circumstances, and be excited seasonably to flee for refuge to lay hold on the hope set before him we shall now proceed in our reflections, to touch a little upon the horrid, shocking consequences of impiety and guilt, not only hereafter in the invisible world, where sinners lie down in sorrow, but even at present, in those terrible judgments that come upon the world, which are more sensible, affecting things, and which the infidel cannot harden himself against.

Effects of sin.

"TOPHET

"TOPHET is ordained of old, yea for the King it is prepared, he hath made it deep and large: the pile thereof is fire and much wood, and the breath of the Lord, like a ſtream of brimſtone, doth kindle it." The wicked ſhall go away into everlaſting fire, prepared for the devil and his angels. Revelation informs us of a lake of fire and brimſtone: and our Lord often ſpeaks of that place of torment, where the worm dieth not, and the fire is not quenched, where there is weeping and wailing and gnaſhing of teeth, the portion of liars and of the ſlothful unprofitable ſervant. The wicked ſhall be turned into hell, and all the nations that forget God. The deſtruction of the tranſgreſſors and the ſinners ſhall be together, and they that forſake the Lord ſhall be conſumed. St. Paul aſſures us in this epiſtle, that to them that are contentious and obey not the truth, but obey unrighteouſneſs, ſhall be finally render'd, indignation and wrath, tribulation and anguiſh, even to every ſoul that doth evil, Jews and Gentiles.

Is. 30 33.

Is. 1. 28.

Ch 2.8,9.

AND with regard to thoſe evils, miſeries and horrible cataſtrophes, that from time to time befall the world and the nations of it, which are more *ſenſible ſtriking* things, it is allowed and confeſſed, eſpecially in the time of them, that they are the fruits and effects of ſin, and the expreſs teſtimonials of the divine anger at, and deteſtation of it—that they are the righteous judgments of heaven, inflicted upon a guilty world, abounding with impiety and wickedneſs, by the over-ruling hand of providence: and ſo are ſure demonſtrations that ſin is as malignant and offenſive in the ſight of heaven, as theſe diſpenſations are ſurprizing and dreadful upon earth. And truly the calamities incident to

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the present life and world, especially the more signal ones, are unspeakably great and distressing. No age, no character or condition in life is exempt from death and sorrow. At best this is a troublesome and evil world, and man that is born of a woman, is of few days and full of trouble. Sin and misery go hand in hand, and the apostate inhabitants of this globe, seem to be plac'd at the same distance from happiness, that they are from innocence. There are not only lighter afflictions and more common infelicities, but tribulations that are great and sore, and sometimes extensive and very destructive, that swallow up and bury multitudes in a quick and general ruin. Who can paint all the horrors of *War*, or the spreading desolating terrors of an *earthquake?* Who can describe the distresses of a *shipwreck*, or the fearful wasting rage of *pestilence* and *famine?* Who can delineate the various scenes and dire approaches of death, that king of terrors, presenting himself in every hideous form? or who can express or conceive the greatness of many human calamities? And yet this is all the evil of sin—all the anger of God!

WOULD that God, who has a tender regard to the works of his own hands, and especially to mankind, form'd in his image, and distinguished by his goodness, would he I say, once have drowned the whole world, eight persons only excepted, had not that vice and immorality, in which it was delug'd before, been extremely malignant and offensive to the divine holiness and perfection? The divine compassion would not have, indeed, permitted such awful carnage and destruction, were it not that no means could reform, no council move that hardened impious generation: therefore the threatned storm of vengeance,

vengeance, so long postpon'd, at length came down upon them, and like the Egyptians, in the red sea, they were all buryed in one common and most amazing destruction. What awful and astonishing anger was it, that swept off a world, man and beast, parent & children, by one impetuous inundation! No prayers or cries for mercy could move commiseration in the heart of that God, whose bowels were now turned against them. Their shrieks, no doubt, as the danger slowly advanced, ascended up to heaven, where their sins had reached before: But all their united and loud exclamations could not reach the ear of the Almighty, who was now deaf to their intreaties and wailing, as they had been before to his sacred counsels and frequent admonitions. And alas! How many distressing shocking scenes of a similar, but less extensive nature, often happen among men? and sin is the cause of all. For we are expressly told that the wickedness of the old world, was the moral cause and reason of the deluge; and likewise that the impurity and impiety of the cities of the plain of Sodom, was the occasion of the dreadful and memorable overthrow of that devoted country to this day, and therefore said to be set forth for an example suffering the vengeance of eternal fire! An awful prelude and emblem of a burning world; for we read that the heavens and earth that are now, are kept in store, reserved unto fire, against the day of judgment; and we are expressly told that it is for the perdition of ungodly men. This terraqueous globe and surrounding atmosphere are *kept in store*, as a rod is laid up for correction, or fuel treasured up for the burning.* 2Pet 3 7.

LET

* The fatal period, the great hour is come,
And nature shrinks at her approaching doom;

Loud

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LET us place ourſelves, in imagination (as we often ſhould) upon the confines of time and the borders of that eternal world, which ſucceeds to the laſt period of this, and view the earth wrapt in flames, the heavens vaniſhing as a ſcrol, the moon blood, the ſun veil'd in darkneſs, and the kings and captains and other wicked inhabitants of the earth, calling to the rocks and mountains to fall on them and hide them from the face of him that ſitteth on the throne, and from the wrath of the lamb: and when we do ſo, we ſhall find ourſelves obliged to acknowledge that there is no evil like that of ſin, no anger like that of God! And it is obſervable, that the idea of majeſty, and of wrath as a conſuming fire, joined to that of a lamb, in the abovementioned text, ſeems to be a lively intimation of what was hinted at before, namely, that the preſent mildneſs and ſoftneſs of the divine adminiſtration, will greatly add to

Loud peals of thunder give the ſign, and all
Heav'ns terrors in array ſurround the ball;
Sharp lightnings with the meteor's blaze conſpire,
And darted downward ſet the world on fire;
Black riſing clouds the thickning æther choke,
And ſpiry flames ſhoot thro' the rolling ſmoke,
With keen vibrations cut the ſullen night.
And ſtrike the dark'ned ſky with dreadful light;
From heav'ns four regions, with immortal force,
Angels drive on the winds impetuous courſe,
T' enrage the flame; it ſpreads, it ſoars on high,
Swells in the ſtorm and billows thro' the ſky.

Here winding pyramids of fire aſcend,
Cities and deſarts, in one ruin blend;
Here blazing volumes wafted overwhelm
The ſpacious face of a far diſtant realm:
There undermined, down rush eternal hills.
The neighb'ring vales the vaſt deſtruction fills.

YOUNG's laſt Day.

to the final terror, misery and confusion of the ungodly: or according to Dr. Tillotson's apt similitude, like a razor set in oyl, will cut the keener for its smoothness.

And now surely that which has and will, twice destroy the world, and bury it in its own ruins, cannot be a small, a trifling, an inconsiderable thing. The evil of sin, in its effects and consequences, appears evident to sense, even as reason and conscience perceive its malignity, in its nature and properties.

Nor does the length of time, obliterate the memory or mitigate the malignity of sin, which is all in the light of God's countenance, and recorded in the book of his everlasting remembrance. This is verified in the instance of original sin, which has extended in the miserable effects of it to all posterity, and will to the end of the world and renovation of all things: And also in the protracted, complicated miseries and calamities of the obstinate and perfidious Jews. Upon them and their children, according to their execrable prayer, has descended the vengeance due to murder and implacable malice to a thousand generations.

We may forget, extenuate and cover our iniquities, but in the sight of God they remain invariably the same, and his judgment is always according to truth; and he will be justified when he speaks, and be clear when he judges. Nor shall we ever find mercy and obtain deliverance from the righteous condemnation of God's law, till we confess and forsake our sins, till we repent and are converted, and are sprinkled with that blood of sprinkling, which speaketh and procureth better things, than the blood and sacrifice of Abel.

Every

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EVERY sinner, in himself considered, is a lost, undone creature: Nature, law and justice are against him; and he can no more undo what he has done, and recover his innocence; can no more atone the government of the Almighty, and remove the reason and occasion of his punishment and condemnation, than he can push the earth from her orbit, and reverse the order and laws of nature. The ransom is alone of God's providing: the great and offended lawgiver, has himself laid help for us, without our seeking or deserving, upon a mighty saviour, who is able to save to the uttermost all that come unto God the Father by him. Tho' we have destroyed ourselves, yet our help is in God. And these are the glad tidings of the gospel, that God is in Christ Jesus reconciling the world unto himself, not imputing their trespasses unto them: In whom therefore we have redemption thro' his blood, the forgiveness of sins, according to the riches of divine grace: and by whom we have therefore access, by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

FINALLY, Were there opportunity, we might make some reflections upon the holiness of God and his eternal law, by which the whole world is become guilty before him, and subjected to a sentence of righteous condemnation. God is of purer eyes than to behold iniquity, nor shall the wicked dwell in his presence—Sin is the object of his infinite aversion, and he hates all the workers of iniquity. The transcendent purity and perfection of his nature places him at the greatest possible distance from every thing vicious and immoral; nor can he countenance the transgression of that holy and perfect law, which is the transcript of his own immaculate

Divine Holiness.

culate nature, in any corner of his immenſe univerſal dominion. The angels were baniſh'd from heaven and man from his earthly paradiſe, for the firſt inſtance of diſobedience and rebellion: and his own eternal ſon, as the only ſufficient offering, is ſent from heaven, to make attonement for the tranſgreſſions of the latter, by the holineſs of his life, and the moſt excruciating pains of a curſed and ignominious death, that they might have redemption by his blood; while the former are left under chains of darkneſs, bound over to the final court of juſtice, the judgment of the great day.

THE ends of moral government, and character of the great God, as rector of the univerſe, require that he ſhould magnify the law and make it honourable, and not ſuffer his honor and authority to be deſpiſed, and his commands violated with impunity. Nor was it morally fit, right and conſiſtent with the holineſs and governing wiſdom of God, to paſs over the ſins of men, without a ſuitable attonement and reparation to law and juſtice: otherwiſe, when propitious heaven projected the ſalvation of a ſinful race, and entertained thoughts of love and kindneſs to men ſuch a coſtly, dear expedient wou'd never have been pitch'd upon, as the delivering up the only begotten Son of God, as a piacular, expiatory ſacrifice, typified by the paſchal immaculate lamb, and other propitiatory offerings under the law of Moſes: from which amazing inſtance, indeed, the great evil of ſin, the anger of God at it, the rectitude of his adminiſtration and inviolable holineſs of his law, are manifeſted and diſplay'd, beyond all other conſiderations whatever. At the croſs of Chriſt, we may moſt effectually learn the infinite demerit of ſin. For if the innocent

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innocent son of God suffer'd such things, when our iniquities were laid upon him, what do sinners themselves deserve? "If they do these things in a green tree, what shall be done in the dry?"

Of

Of the Impossibility of the Sinner's Justification by the Law, in the Sight of God.

ROM. III. 20.

Therefore by the Deeds of the Law, there shall no Flesh be justified in his Sight: For by the Law is the Knowledge of Sin.

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The result of the Apostle's former reasonings

THESE words contain the apostle's conclusion from the foregoing consideration in this epistle: He has before proved, both Jews and Gentiles, that they are all under sin;—that they are all subjects of the divine law, either in the natural or the authoritive way, having it wrote in their hearts, or in the holy scriptures; that they were all transgressors of that law, in gross and abominable instances, and greatly defective in point of moral character, both in reference to their inward temper and outward behaviour;——that therefore they were all guilty before God, and under the righteous condemnation of the law, even the whole world of mankind; for there are none righteous as the law requires, no not one. Whatsoever the law

saith,

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faith, whether as a rule of duty, or an administration of death, it must be supposed to say to them, and only them, that are under the law and the obligations of it, as the apostle observes in the verse immediately preceeding the text. But all mankind universally, of all ages and nations, are under the law, in some shape or other, which is thus universally violated; so that the mouth of *every* boasting, self-righteous Pharisee is stopped, and personal guilt and condemnation are extended equally with the divine law, and the transgression of it, to the uttermost ends of the earth. And if the whole sinful race of men are thus chargeable with guilt, and stand condemned, as transgressors, at the bar of God the supreme ruler and universal law-giver; then certainly no mortal can be acquitted and justified in the *sight of God,* by virtue of that same law which is the ground of their condemnation. If their disobedience to this law condemns them, their obedience to it cannot justify them. Well therefore might the apostle conclude from these premises, as in the text. "Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

You all plainly see that the great truth to be illustrated and confirmed from these words is this,

Doctrine. That justification by the deeds of the law, in the sight of God, is a thing impracticable and impossible, in regard of mankind universally.

That by *no flesh* in the text, the apostle means no man, no mortal son of Adam: and that by this expression he means to exclude every individual person from the privilege of justification in the way of law, is so evident from the preceeding verse, where he says, "every mouth is stopped, and all the

the world become guilty"; and from the whole strain of his reasoning, that nothing more need be added upon that head. Indeed this is the common sense of the phrase, "all flesh". So, speaking of the wickedness of the old world, God says, *all flesh*, (i. e.) all men had corrupted their way before him. And the *rainbow*, God calls the covenant between him and *all flesh*, or the whole world. "All flesh is grass" (i. e.) every individual mortal is like grass and the fading flower. But there are some other words and phrases in the text, that need a more particular consideration, such as *being justified*, the *deeds of the law*, and *the sight of God*, before we proceed to the direct proof the doctrine. I shall therefore,

I. ANSWER these enquiries; what is intended by "his sight", or God's sight in this place? What by the deeds of the law? and what by justification?

II. PROVE the proposition here asserted, "That justification, by the deeds of the law, in the sight of God, is a thing impracticable and impossible, in regard of mankind universally." And then make some Improvement.

I. I SHALL answer these enquiries; what is intended by "his sight", or God's sight in this place? what by the deeds of the law? and what by justification? And in the first place by the phrase "his sight", or the sight of God what is intended? "There shall no flesh be justified in his sight."

The sight of God is his Judgment Seat.

To give us a full and just idea of this matter, it must be observ'd, that the words *justify* and *condemn*, are forensic and juridical terms, and have relation to a law, a court, a judgment-seat, a judge and a sentence passed by such judge, in reference

to

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to the subjects of such law, and according to their conformity or non-conformity to it, in their hearts and actions. In this *court* God is judge himself: —here all moral actions are triable, and cognizance is taken of the heart: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, and his eye-lids try the children of men."

The Judge is God the Father.

The eyes of that omniscient, omnipresent judge, whom the heaven of heaven's cannot contain, run to and fro thro' the earth, beholding the good and evil that is done under the sun. He knows our down-sitting and up-rising; he understands our thoughts afar off, and is acquainted with all our ways; even with every word in our tongues and imagination and purpose in our hearts. Nothing is concealed from the all pervading eye of that infinitely holy majesty with whom we have to do. All things are open and naked before him, our sins are all in the light of his countenance, he understands the perverseness of our inner man, and all the errors of our lives, the darkness of the night hideth not from him, or the darker recesses of the human heart; but he sees quite thro' our souls, weighs our actions, and estimates our characters, by the perfect rules of his sacred law, and the unerring ballances of everlasting truth and righteousness. When the *sight* or *presence* of God, is consider'd in connection with *justification* and *condemnation*, with *law* and *judgment*, it naturally leads our thoughts up to his dread tribunal; where the whole guilty condemned world are represented as standing, in the verse immediately before the text, previous to their justification by faith, and acceptance in Christ Jesus.

We

We are taught to conceive of the great God and father of our Lord Jesus Christ, as seated upon a throne of justice, standing for the honor of his law and government, and reconcileable only in the mediator, as infinitely holy and inflexibly righteous, maintaining the right of justice and honor of his crown; at the same time that we view him bent upon the design of mercy, and projecting the redemption of sinners, thro' the voluntary interposition and sufferings of his own eternal Son: And therefore he must be considered as *virtually passing judgment*, by the mouth and sentence of his law, condemning impenitent sinners in the *present* time for their transgressions; and also *now* justifying and admitting to peace and favor, thro' the blood of Jesus, according to the constitution of the gospel, all such as "with the heart believe unto righteousness, and with their mouth make confession unto salvation". There is a condemnation and justification that belong to the *present time*, and have reference to the judgment of *God the father*, who is therefore said to *justify* as well as condemn, and who is reconciling the world unto himself in Jesus Christ, having manifested his righteousness without the law to this end, and set forth his own son as the propitiation for our sins, that he might be just, and yet the justifier of him that believeth in Jesus.

And as the ungodly world lie under the condemnation of the violated covenant and law of nature, so the children of God are in very deed, passed from death to life, and there is *now* no condemnation belongs unto them. And the saints are delivered *from* that curse and wrath

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of God, that still abides upon the unbelieving and impenitent, *only* in virtue of that atonement and satisfaction to injured law and justice, which God has received, in the obedient death and sacrifice of his only begotten son. In the way of grace and faith imputed for righteousness, the same sinner is now justified and accepted, in the sight and judgment of God, that once stood condemned there, upon the foot of law and nature.

And every sinner should view himself as standing in God's presence and before his throne, accursed and condemned, till by faith he becomes partaker of Jesus Christ, and of that redemption that is in him. For such a realizing sense of our ruined condemned circumstances, *as sinners*, is the great preparative for embracing the Savior, and prizing the gospel salvation. "The whole need not the physician, but they that are sick." Such contrite, humble, self-emptied sinners, Christ came to save, to such he is welcome, and to them it is a saying worthy of all acceptation, that Jesus Christ is come into the world to save sinners.—These are the labouring, heavy-laden ones, whom he invites to come unto him, and that find rest to their souls in so doing, and are the sinners, whom especially he came to call to repentance. But to the vain and self-righteous, he has no form or comliness that they should desire him: As they do not feel their wretchedness and misery, so they cannot prize the remedy. While they do not see themselves condemned before God by nature and law, they will not seek and earnestly desire, justification and

and acceptance, by the blood of Christ. Before we receive help and pardon from God, it is necessary that we become duly sensible that we have destroyed ourselves. The Prodigal returns empty and starving, confessing and repenting, and in this way finds favor and acceptance in the presence of the same father, who before considered him as an offender.

For tho' God the father hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained to this high office, and of which he hath given assurance unto all men, in that he hath raised him from the dead, and therefore hath committed all judgment to the son, in reference to that day, and does himself personally judge no man; yet we are sure that the father hath a throne and a judgment-seat as well as the son; and that there is a guilt and condemnation that the impenitent are now the subjects of before God, in consequence of their violation of his law; which law, as the judge's mouth, passes sentence upon them, otherwise they would not be condemned *already*, nor need such provision be made in Jesus Christ, for the sinner's justification before God. Did not God the father now condemn the transgressor by his law, the application of the blood of Christ his son would not be necessary for his present justification against the claims and curses of that law. And moreover, if the believing and faithful were not *now* justified in the sight and presence of God the father, but their justification was wholly refer'd to the judgment-seat of Christ, then there would be no pardon, no peace with God, no

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deliverance from wrath, no sealing of the spirit, no sure title to life, before the end of the world. But this is all right contrary to the doctrine of the gospel, which assures us that believers have now remission of sins, are reconciled to God, and are made his adopted sons and daughters.

IIdly, WHAT are we to understand by the deeds of the law? By the *deeds* of the law, all know is intended the *works* of the law: And that considered in relation to justification, they must be works performed in obedience and conformity to the law, in such a sense, as vicitated creatures are capable of performing the righteousness of the law, which at best, is but defectively, and not with that perfection that it requires. The only question is, what is that law, to which these deeds are supposed to have respect, and which is here intended, when it is said, by the deeds of this law no flesh shall be justified in the sight of God? *

The moral law principally intended.

To this it may be answered, it is that law which is common to Jews and Gentiles, to all nations and ages of men. It is that law, by which every mouth is stopped, and the whole world is become guilty before God; by which they all stand speechless, convicted and self-condemned at his awful bar. It is that law by which is the knowledge of sin, which entered that

* By works excluded from *justification* or salvation, he [St. Paul] doth not mean *only ceremonial works* or *ritual observations* of the *mosaic* constitution: For he expresly excludes *works of righteousness*, or righteous works. Tit. 3. 5. "*Not by works of righteousness which we have done, but according to his mercy he* SAVED *us.*" Now this sets aside, not only *ceremonial* works, but all acts of obedience properly *moral.*

Taylor's Key, p. 98.

that the offence might abound in the apprehension of the sinner. It is that law which contains the precepts of morality in it, and prohibits the enormous vices, which the Apostle charges upon the Gentiles and Jews in the foregoing part of this epistle. It is the law mentioned in the latter part of Deut. 27. and in Levit. 18. 5. "Which if a man do he shall live in them." It is that law which Christ came to redeem us from the curse of, by being made a curse for us, even for us Gentiles and the whole world And to mention no more, it is the same law in substance with the ten commandments, the sacred decalogue, for the precepts of this law are expresly mentioned by the apostle in those considerations from whence he draws up the conclusion in our text.

And what law can this be, to which all these characters agree, but the *moral law*, the *law of nature* principally and in the primary intention? What other law is thus universal in its obligation, and common to the whole world, but the law of nature? Of what other law can all mankind be transgressors and guilty before God? What other law gives the knowledge of sin and condemnation? What other law did Jesus Christ come to redeem mankind from the curse of? By what other law could the Gentiles be accursed, who had no other law but this? And finally what other law, but that of nature and morality, can be the rule of the final judgment, when God will render to every man, according to his deeds, and judge the secrets of men by Jesus Christ; their tho'ts and inward reasonings in the mean time accusing or excusing of them, as the apostle observes in the foregoing chapter?

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3dly. WHAT are we to understand by that justification which the Apostle here considers as in the *sight of God*, and of which he so peremtorily declares, no mortal can be the subject *by the deeds of the law*.

To justify in the primary literal sense, signifies to make just, to make righteous or holy; and so is the same as to sanctify, to renew and render morally conformable to the divine law in heart and practice. But it is plain the apostle does not understand justification in this sense, because he is not speaking in this place of *inherent* righteousness, or unrighteousness, but of guilt and condemnation in the sight of God, and so of that which is opposite thereto, absolution, acquittance, pardon. The vice and wickedness of the world is one thing, and their condemnation for it by the judgment of God is another: So their virtue and righteousness is one thing, and the sentential declaration of their judge pronouncing them righteous, is another thing: The morality and immorality, the holiness and unholiness of characters and persons, is a different thing from their judicial condemnation and justification at the bar of God; and they are both opposed to each other. To condemn and justify in the scripture sense, as was observed before, are phrases used in relation to courts and trials, and are only the judges declaration or sentence in reference to the guilty and innocent. And such as are declared guilty in this legal forensic way are not made guilty and inherently vicious by such sentence, but are supposed to be so before, and are *judicially* condemned in consequence of it: So they that are pronounced righteous, acquitted

To justify is to make just by sentential declaration, not to make inherently righteous.

acquitted and justified in the sight of God, are not sanctified and morally renewed by such sentence of the judge, but are acquitted from their guilt and that condemnation that lay upon them, thro' the righteousness of the mediator; and that faith which is concerned in their justification, is supposed likewise to purify their hearts, and operate in them as a principle of universal holiness. Dis. IV. PA. I.

THE apostle's reasoning in this place stands thus, "All men are transgressors of the divine law, and therefore the whole world are obnoxious to the wrath of God, and are under a sentence of condemnation to a deserved punishment:" We therefore conclude no flesh can be pardon'd and deliver'd from this condemnation, and be declared righteous in the sight of God, and treated as such on account of his legal works and performances. He that has condemned them to punishment on the account of their disobedience to his law, cannot sentence them to righteousness and life, on account of their conformity to it. This reasoning is natural and conclusive. But if we understand, by the justification in the text, moral or inherent righteousness, the apostle will argue thus; "All men are sinners, and under a divine sentence of condemnation; and therefore we conclude that no flesh shall be sanctified or rendered conformable to the law, by the deeds of the law:" Which appears weak, unnatural and impertinent; not of a piece with what follows in the latter part of the text, "for by the law is the knowledge of sin:" Nor consistent with what the apostle observes in the following verses, concerning the righteousness of

Dis. IV. PA. I. God without the law, redemption, propitiation, remission of sins, thro' faith in the blood of Christ, &c.

THE Apostle manifestly uses the word justify in this place, in that sense of it, which is opposed to guilt and condemnation, as signifying pardon, peace with God, and a being declared righteous, on some fit grounds, in the presence of God our judge. And indeed this is the sense of the word justify, justification, &c. in general, thro'-out the holy scriptures. The late pious Mr. *Dickinson* is confident, that no text can be found where justification is used for making us inherently righteous. But tho', says he, to use his words, "this word has one invariable signification," alway meaning a person's being *declared* or *pronounced* righteous, in the forensic or judicial way, yet "it is used in scripture in a threefold respect: Either for our present justification in the sight of God, for our justification before men, and our own consciences, or for our justification at the tribunal of our judge at the last day." It is the first of these that we are now concerned with, which the aforementioned author, in the same place observes, "is to be considered as a *sentence* of absolution and acceptation by the great judge of the world."

THE justification of *sinners* before God, which necessarily supposes a previous state of condemnation, from which in their justification they are delivered, implies in the idea of it, the remission of past sins, restoration to the favor of God, admission into the number of his children, the spirit of adoption, and a claim and title to an immortal life, and a celestial inheritance. The *sinner* who is justified

fied in God's sight, and indemnified from wrath and punishment, must be supposed likewise to have peace and friendship with heaven, and to be an heir of glory. There is no middle state between being saved from guilt and wrath, and vested in positive evangelical blessings. But there is no son and heir of God, no believing justified person, no partaker of the redemption that is in Christ Jesus, that is under the power of sin, unholy, impenitent, and a slave to satan and his lusts: And therefore justification supposes repentance and sanctification also: For tho' they are very different things, yet they cannot but accompany pardon and the divine favor, and are inseperable from the character of a child of God. The *ungodly* are justified, but not as continuing such: The faith that is justifying sanctifies the heart, and is itself holiness. The true believer is regenerate. For the apostle John says "whosoever believeth that Jesus is the Christ, is born of God". And that whosoever is born of God doth not commit sin". "He that committeth sin" as a servant of sin, under the habitual influence of it, "is of the devil". And therefore is not of God, or justified and accepted in his sight.

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A REFLECTION or two here offer themselves suitable to the occasion before us; however it may be something of an anticipation. Justification and sanctification are both essential to the christian character, and expected of those who worthily partake of the Lord's supper. And it becomes us at this time to make them the subjects of our serious recollection and consideration. Without pardon we have no peace with God or acceptance in his dearly beloved son: And without

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out repentance and renovation we remain in an unpardoned and unjustified state; a state of moral distance and estrangement from God, in which we must eternally perish, notwithstanding any external priviledges we enjoy, unless we are bro't nigh by the blood of Christ: "For lo, they that are far from thee shall perish". But blessed be God there is forgiveness with him, even plenteous redemption. "Being justified by faith we have peace with God through our Lord Jesus Christ". And this happy and glorious doctrine, peculiar to the gospel revelation, we have comfortably illustrated and exemplified, in the blessed ordinance before us.

HERE we commemorate the stupendous benevolence of the only begotten son of God, in becoming our substitute, a victim to divine justice, taking our stripes, sustaining our punishment, and bearing our sins in his own body on the tree.

HERE we behold him wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace laid upon him.

HERE we see him pouring out his soul unto death, and making of himself an offering and a sacrifice unto God for us of a sweet smelling savor. And why all this, but because we were sinners, under guilt and condemnation and incapable of being justified in the way of law and personal righteousness in the sight of God? If by the deeds of the law we could be justified, what occasion for redemption and justification by the blood of Christ? Here we come as sinners, for if we were not sinners, we need not come at all to such a table and entertainment as this: As lost and perishing sinners, we come who are found and saved only by grace.

Here

Here we come for washing, because we are defiled, for pardon because we are guilty, for peace because we have made ourselves enemies, for life because we are under sentence of death! And O, how humbly how penitently, how self-emptied should we come: For all boasting is here excluded, and all human pride and glory laid in the dust. What strong passions should it excite in us, what heavenly affections should it inkindle, to think of all this love and kindness to such vile, ungrateful offenders! What is man that God is thus mindful of him?

But then on the other hand, what obligations do we lie under to a dying Savior, even to him that has loved us, and washed us from our sins in his own blood.——What obligations to the God and father of our Lord Jesus Christ, who has blessed us with all spiritual blessings. in him? And therefore how thankfully, how joyfully should we come to this divine feast? O let us remember his love more than wine, let us ratify our former covenant and engagements, and pleasingly renew our resolutions of future obedience and loyalty to our great lord and master. We must be sanctified as well as justified in the name of our Lord Jesus Christ: And having subjected ourselves to his authority, must persevere in duty if we look for the reward of faithful servants. Without holiness no man shall see God's face: And as our Lord here gives us a fresh pledge and assurance of his affection and fidelity, so the transaction should be mutual, and it becomes us again to plight our faith to him, and renew our former religious vows and virtuous resolutions.

II. WE

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II. WE are now to prove directly the doctrine contained in the text, that no mortal sinner can be justified as we have heard, or declar'd righteous, in the presence and before the throne of God our Judge, in virtue of his obedience to the divine law.

No man keeps the law,

I. BECAUSE no man personally fulfils the law, or performs an obedience and virtue, that comes up to the demands of the original constitution of nature. In order to justification by the law, that law must be obey'd by the subject of it. "The man that doth them shall live in them" says the Apostle, Gal. 3. 12. quoted from Levit. 18. 5. And what kind of doing or obeying of the law is here intended, the same apostle informs us in a few verses before that mentioned, when he says, "For as many as are of the works of the law are under the curse, for it is written Deut. 27. 26. "Cursed is every one that continueth not in *all things* which are written, &c.— Those deeds of the law, that justify us in the sight of God, must be deeds of sinless perfection. In the way of law and nature no righteousness will answer but that which is strictly legal. The law, as such, allows of no disobedience, nor will it accept an imperfect virtue. He that transgresses, in whatever instance it is, becomes thereby legally condemned. There is no partiality in the law or law-giver, nor is vice countenanced and indulg'd, in one case, or towards one person more than another. Every violation is attended with guilt, and the law cannot pass over a transgression. To suppose this, is the same thing as to suppose it is not a law. Mercy and lenity lies with the law-giver, not the

the law : And under a constitution of pure law, the law and law-giver pronounce and pass sentence alike. Dis. IV. PA. II.

And the divine law is broad and extensive, spiritual and penetrating, reaching the heart and inmost thot's and principles. It regards omissions as well as commissions, and takes cognizance of every offence. But we have all offended in many things, and at many times : All men are sinners, great sinners before God, and stand chargeable with transgressions and follies without number, for every one of which, the law condemns and accurses them. There is no sinless obedience, as the law requires, among the depraved children of men : Very far from it ; the righteousness of the best of men is greatly defective, and leaves them chargeable with loads of guilt ; and were there no way to justification and acceptance with God, but by the deeds of the law, iniquity must prove their ruin, and despair would seize upon them. "Their penitent contrite confession is, I have sinned, what shall I do unto thee, O thou preserver of men : I abhor myself, and repent in dust and ashes. "I acknowledge my transgressions, and my sin is ever before me : Against thee, thee only have I sinned. And therefore, how shall man be just with God : If he should mark iniquity, no flesh can stand before him, or be justified in his sight. Even the righteous cannot be saved in this way, because of their unrighteousness, much less the ungodly and the sinner, whose whole life is a course of disobedience and horrid violation of the divine law, and rebellion against heaven. Job. David.

Every

Dis.IV. PA. II. Every sinner, whether he be greater or less, owes ten thousand talents, and is so far from being able to pay, that he is continually running himself more in debt. If future unerring obedience would answer, and all past sins were overlook'd; yet still in the way of law we could not be justified, because we should again transgress and not keep the whole law. But we cannot atone for what is past, any more than we shall live inoffensively, in the eye of the law, for the time to come. Such guilty sinners, as we are, whose transgressions have been so greatly multiplied, and are still offending, in thought word and deed, can never be discharged in the way of law, only as it may admit of a commutation of debt and punishment; And the surety may become responsible for the original debtor and offender, and the just may suffer for the unjust.

II. At the bar of God no flesh can be justified by the deeds of the law, because by the law is the knowledge of sin, and of condemnation. Yea it is the mouth of the great and holy judge passing sentence upon us. This is the apostle's argument in the text, and must be supposed to be conclusive and to the purpose. For as where there is no law, there is no transgression; so where there is no means of becoming acquainted with the obligation of such law, there can be no sin imputed. We should not have known sin, nor had sin, but by virtue of the law, consider'd as natural or revealed. The knowledge of the moral law is in great measure natural to us, and inscrib'd upon our consciences, and so far forth as it may be perceived and understood,

understood, by due attention and consideration, the violation of it is attended with guilt: And because mankind through faulty inattention, prejudice and perverseness, had lost in a great degree, the sense and feeling of natural obligations and precepts, therefore the law of Moses was design'd to revive the morality of nature, and set the eternal laws of God in a clear light and full view, that men might see and realise their abounding iniquity, and know how vastly short they fell of its sacred requirements, and become sensible of their condemnation and guilt by the law, their need of mercy, and some other method of acceptance with God, beside their own obedience to that law, they had so shamefully transgress'd: And this new gracious method of justification by the blood of the mediator, was then obscurely pointed out by the rites and sacrifices of the levitical institution, and is now brought into full and glorious light by the personal appearance of the son of God. The law condemns the men of nature as well as Jews and Christians; and condemns them in instances, to which, without revelation, they are insensible; not indeed because they have no means of knowing their duty, but because they do not improve those means, and use the understanding God has given them. And if without any special supernatural discovery of God's will, men may be conscious of guilt and condemnation; much more may they become so by means of an immediate revelation from heaven, and reinforcement of nature's law.

THE

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THE Sinai law, that administration of death, given to God's antient people, was calculated in one view of it to give them such a knowledge of sin, as might cut off all hope of final acceptance with God to eternal life, upon the foot of works and the deeds of the law: And this is the tendency and design of it with regard to christians. Our Lord has reinforced the moral law of Moses, and assured us of the perpetual invariable obligation of the law of nature, as well as enjoined many special precepts: And the guilt and condemnation of disobedient christians, is attended with great and peculiar aggravations. We are chargeable with sins against the gospel as well as law, and have less reason to look and hope for justification before God, by the deeds of the law, than the Jews had; and yet to them the law was a killing letter, an administration of death.

THAT law which informs and convinces us that we are sinners and accursed, in being transgressors of it, cannot be the means of our justification in the sight of God, who gave this law at first, as the rule of *life* as well as *duty* to mankind. If the law requires unerring obedience as the condition of happiness and the divine favor, then such as have erred from this law and violated the covenant, cannot be justified and found a claim to life and immortality upon this constitution, and by the deeds of this law. The same law which condemns them cannot justifty them too, under the same circumstances, and according to the same covenant and dispensation. The law condemns us because we have transgressed it, and if in any instance it justifies us because we have

have rightly obey'd it, yet upon the whole it cannot acquit us, because in a greater or less degree we have certainly been transgressors.

But it is not one, or a few transgressions the law charges upon us, our sins have been multiplied, greatly multiplied and exceeding heinous! Alas we are vile, what shall we answer! We must lay our hand upon our mouth and our mouth in the dust before God! We are unclean unclean, defiled universally with the leprosy of sin! And if we should justify ourselves, our own mouth would condemn us; if we say we are perfect, that also shall prove us perverse. Is there any branch of duty and of the law of our nature in which we have not been defective, greatly defective? If God should mark iniquity who could stand? What mortal could be justified in his sight? And where are we to learn our guilt but from the law, which gives the knowledge of sin, the law of nature and its great author? Are we not immediately and unavoidably under the law which is thus interwoven with our make? Can any thing possibly release us from the obligation of it? Where can we go from it, any more than from the divine presence, either in heaven above or in the earth beneath? Unless we can go from ourselves and throw off humanity itself, we cannot recede from the obligation of the divine law, and the condemnation arising from the violation of it. There is no refuge or cover for us, but in that divine propitiatory, erected in Christ Jesus, thro' whom God has declared his righteousness for the remission of sins."

3dly. The same thing may be argu'd from the holiness and governing character of the almighty,

 which

which requires satisfaction to his injur'd justice for the violation of his law. The ends of moral government usually demand the execution of the threaten'd penalty in case of transgression. Laws without sanctions are also without force, and unless punishment be inflicted upon the offender, as the law requires, the minatory sanction is of no significance. The truth of God would soon be call'd in question, did he not make good his threatnings as well as promises. Government could not long subsist among men without making some examples to others, and reforming offenders by correction; nor is it to be suppos'd, that a similar administration is unnecessary in the moral government of the supream sovereign to keep the universe in awe, to reclaim the rebellious, to maintain the authority of the law, and the dignity of the great lawgiver. Might sinners transgress with impunity, even the divine government and administration itself wou'd be in danger of soon falling into contempt.

To *pardon*, it is true is the prerogative of the sovereign, as well as to fix the terms upon which his grace shall be dispensed. But never to inflict punishment would render threatnings contemptible, and harden the hearts of transgressors. That God cannot forgive sins, under any circumstances, without the execution of the threatning upon the sinner or the substitute, consistent with his perfections and the right of government, is, a thing perhaps, not for us to say: But that it should be commonly so, is evidently repugnant to the ends of a wise and good administration. Nor is there any greater arrogance conceivable than for us short-sighted sinners to presume to say when it is fit, and when not, for the supream ruler to pass over a transgression without

without exacting the penalty. God's ways are high above our ways, and his thoughts above our thoughts, even as the heavens are elevated in heighth above the earth. His judgments are a great deep, and his ways past finding out.

God's laws are the holiest, wisest, best; all fit, reasonable and beneficial for the creature to observe and obey: and he is himself a being of transcendent inconceivable purity, and the most excellent and glorious majesty; and the sinner has less reason to hope for free pardon and to escape punishment, in the same proportion as the law is more holy and the lawgiver more just and more offended at sin, than is common to the government of this world.

Repentance is the best amends the sinner can make, and yet this is no real satisfaction to the broken law at all. Yet if any consideration would procure pardon, in such a way, as to save the penalty, it may be suppos'd to be this. A sincere repentance and real reformation would bid fair towards the recovery of the favor of that most merciful being and compassionate father with whom the sinner has to do: and tho' he had broken the law in some instances, yet we might *hope*, he shou'd be so far justified by the deeds of the law, as to obtain life and favor, without suffering, and without any other satisfaction whatsoever.——This looks plausible and not unreasonable, and seems altogether agreeable to what God himself requires of us in cases of offence and personal injury. And it has often been urg'd as a sufficient ground of remission of sins and acceptance with God, in opposition to that satisfaction and blood of atonement the gospel requires and makes necessary. And in-

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deed it might be allow'd to have weight, in case any such repentance was to be found, as exercis'd by the sinner, antecedent to the overtures of mercy and the divine advances towards him.

But we have little reason to think that any sinner would ever truly repent and return back to God, after he has once offended and gone astray, without the special interposition of a divine power and grace. The heart debauch'd and alienated from God is not heal'd and renew'd by its own internal force and virtue. The contagion of vice spreads thro' the whole nature, and is a leprosy incurable, except by the great physician. To restore the body to life, after death, requires a mighty power, but the restoration of the soul to righteousness after apostacy, requires a greater; as might be more largely shewn. Only now let it be remark'd, that the sinning angels have not return'd to virtue, for to them no covenant of peace has been offer'd. Nor do we find any appearance of *real* and *genuine* repentance in our first parents after their revolt, but on the contrary they endeavour'd to hide themselves and their sin from God, and would have revolted more and more, had they not been courted and overcome by the kind addresses and condescending goodness of their injur'd creator. And thus probably would every sinner go further and further from God, instead of returning to him by repentance, were it not for his gracious promises and encouragements, and the sanctifying influences of his spirit. The transgressor needs not only *pardon*, but *renovation* too, at the hand of God; and tho' an act of grace and indemnity, and declaration of free and full pardon, might have some happy and good effect upon the rebellious, yet, that *that* alone

alone is insufficient, seems evident from fact and experience; for God has indeed published an act of grace, according to which pardon comes as freely to us, as tho' Christ had not been sacrificed for us; and yet even *this melting circumstance, Christ's death,* in addition to that declaration, and all the gracious means in use, prove ineffectual to reclaim the greatest part of sinners.

INFINITE wisdom saw not fit to pardon and justify sinners among men without an atonement, such an atonement as the son of God, bearing our sins in his own body on the tree; and without which we might have continued under condemnation and the curse of God: and it is this *amazing love of Christ* to such sinful perishing creatures, that constrains us to repentance, and is the great mean of of our recovery to God and righteousness.

THE forgiveness of injuries in a private capacity, is a very different thing, as every one is sensible, from a judge's neglecting to punish the transgressors of the law, who is suppos'd to be the guardian and asserter of its rights.

No vicarial satisfaction can preclude the necessity of repentance in the offender. But yet such repentance *only* cannot, in all cases, be a sufficient consideration, if in any, as sin respects the glorious God, especially considering the sinner's inability to repent and turn to God, *without* some special and gracious interposition. Our very condemnation, as well as the stupendous grace of our divine redeemer, are improv'd as the means of our restoration. And without such a propitiation for our sins, it was not morally fit, and suitable to the holiness and rectoral character of the Deity to pass over the sins

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of men, and receive sinners to favor, as will more fully appear from *fact*. Therefore,

4thly. We observe that the method of salvation *actually* projected and revealed in the gospel, shews the impossibility of justification by the law. We may argue safely from divine facts the fitness and reason of those facts and events in the divine administration that are already come to pass. That which God has indeed done in order to the justification and salvation of sinners, was morally necessary to be done, and what the nature and ends of government requir'd, and without which the sinner might not have been admitted to favor. And forasmuch as God hath sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; this is a demonstration that life was not attainable by the law, and that in this way no flesh could be justified before him, or upon any lower terms than thro' the merit of that all atoneing sacrifice.

For if righteousness might have been by the law, (even in such a sense, as, supposing the sinner capable of repentance, that, a sufficient recommendation to mercy) it cannot be thought that the wisdom of God would have fix'd upon so costly a method of expiation, as the setting forth his only begotten and dearly beloved son as a propitiation for the sins of the world. If our redemption might have been effected upon easier terms, why this amazing waste of blood and treasure! Surely the great God wou'd not have taken these measures, to manifest his righteousness without the law, if there had been any salvation for sinners by it.

We must therefore, upon the whole, conclude with the apostle in the text, that by the deeds of the law there shall no flesh be justified in his sight: because by the law is the knowledge of sin, and it is the very thing that condemns us: because no man fulfils the law, and acts up to the obligations of it: because, to pardon and accept the sinner, (who of himself would never repent,) without reparation to violated justice, would be repugnant to the infinitely holy character of the supreme ruler: and because God has actually prescribed another method of justification by the blood of his son, the lamb of God that taketh away the sin of the world, who has been wounded for our transgressions, sustained the lash of the law, and been made a curse for us.

Upon what we have heard upon the subject, we may make the following brief reflections. If the doctrine we have heard be true, how unhappy are all such as are of the deeds of the law; who seek justification in the *sight of God* in the legal way, and upon the foundation of their own righteousness and personal obedience? The apostle says, "they that are of the works of the law, are accursed." It is a most certain and solemn truth, that such as have their dependance upon their own doings, for acceptance before God, have built their hope upon a sandy foundation. How can any man pretend to claim life and happiness upon this foot, who considers what the demands of the law are, how defective his vertue is at best, and for how many transgressions he stands condemned before God? Such a legal hope, is quite inconsistent with the gospel-scheme of acceptance with God, and renders frustrate his adoreable grace in the death of his son. This principle is altogether unfriendly and destructive to christianity,

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christianity, and the soul that harbours it; for thus to seek justification in the sight of God by our works, is no other than to set at nought the blood of Christ, and reject the gospel-salvation; and to hold to the primitive covenant of works, which was a constitution designed for innocent not guilty creatures. The gospel teaches us to renounce all such vain and arrogant pretensions, and to look for pardon and acceptance only thro' the merit and mediation of the son of God. It becomes sinners to humble and abase themselves greatly before God, that he may exalt them in due time, for they have destroyed themselves, and can be saved only by grace.

And how very wonderful is it, that creatures so unhappy and wretched, as helpless guilty sinners are before God, should yet be so insensible to their misery? A lost sinner standing condemned at the bar of God, is certainly in very awful and deploreable circumstances; and yet we see them in great multitudes, gay and thoughtless, as tho' all was well. What a stupifying infatuating thing is sin? An earthly tribunal and a sentence of death, strikes the criminal to the heart, and makes him tremble: But malefactors under a divine sentence of condemnation, remain easy and unmoved!

And when we consider the world which lies in wickedness, as lying also under condemnation; we need not wonder to see sudden and awful judgments frequently lighting upon them: Sentence is already pass'd upon them, and those dreadful catastrophe's and amazing ruins that unexpectedly befall them, and without previous warning, are only the execution of that vengeance to which they continually stand obnoxious. The world in general, and particular nations, cities and persons, have various and repeated

repeated warnings and admonitions of their circumstances, and of the certain destruction and misery that impends the impenitent; and if they go on regardless, in their impieties, no wonder, if death and perdition surprize them unawares! For he that being often reproved, hardneth his neck, shall suddenly be destroyed, and that without remedy, as was Sodom, and many other cities, by plagues and earthquakes; and as will be the case of the whole ungodly world at the last day.

If therefore, finally, we cannot be justified in the sight of God, and delivered from wrath by the deeds of the law, it highly concerns us to seek for it in some other way, otherwise wrath will soon come upon us to the uttermost, and there will be no escaping. In the way of law, there is no hope for poor perishing sinners: therefore abandoning such vain imaginations, let us flee to the horns of God's altar, lay hold on Christ Jesus, and seek justification by his blood; for in the Lord shall all the seed of Jacob be justified, and shall glory. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness,——which shall be our next subject. Rom. 4. 5.

Upon

Upon the Imputation of Righteouſneſs without Works.

ROM. IV. 5, 6, 7, 8.

But to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs: Even as David alſo deſcribeth the Bleſſedneſs of the Man unto whom God imputeth Righteouſneſs without Works: Saying, Bleſſed are they whoſe Iniquities are forgiven, and whoſe Sins are covered: Bleſſed is the Man to whom the Lord will not impute Sin.

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I HAVE taken the whole of this paſſage for the foundation of the following diſcourſe, becauſe of the near connection and mutual dependance of theſe verſes among themſelves; and becauſe the ſeveral parts ſerve as an illuſtration of each other, when taken in this connective relative view. The apoſtle vouches the authority and word of king David, to confirm and clear his point: and it may be aſſumed that he gives us the true ſenſe of the royal prophet, when he tells us, that by forgiving iniquity, covering and not imputing ſin, he means the

the same as God's imputing righteousness without works.

The point of doctrine St. Paul has under immediate consideration, is justification before God, or the present reception of the guilty sinner to a state of favour with heaven. This he assures us cannot be by the deeds of the law; and points us to the righteousness of God without the law, to this end, even the righteousness of God, which is by faith of Jesus Christ, whom God hath set forth to be a propitiation—Abraham he observes was not justified, in the *sight of God*, by works, and in this respect has no glorying: yea, on the contrary, the apostle assures us, that the scripture teaches, that he was justified, agreeable to *his* doctrine, by faith, without works; for Abraham *believed* God, (not work'd) and it was counted unto him for righteousness, Gen. 15. 16. Upon which he argues, that "to him that *worketh*, is the reward not reckoned of grace, but of debt." According to the covenant of works and law of nature, the doer of righteousness is not justified by faith and in a way of grace; but he possesses the reward as a matter of pactional debt, having never offended. But with regard to the sinner, or him that worketh not, in a way answerable to the constitution and law of nature, which the apostle has before proved to be the case, in reference to all men universally, but instead of such unerring vertue, "believeth on him that justifieth the ungodly, his faith is counted for righteousness, or hereupon, as we read, in some foregoing verses, he has remission of sins that are past, thro' the forbearance of God." And this says the apostle, is the very thing David intends, when speaking in reference to a poor condemned sinner, he stiles him blessed,

The point the apostle has in view

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bleſſed, in having his ſins not imputed, but forgiven ——As tho' he had ſaid, This is that imputation of righteouſneſs without works, which I plead for; by which Abraham was juſtified, and without which no mortal ſinner can ſtand right in the judgment and preſence of God, the holy and offended law-giver.

The ſtate of ſinners according to law and nature.

All mankind are ſinners and tranſgreſſors of the law of God and nature, and are under the condemnation of that law they have violated, which is the mouth of the great judge paſſing ſentence upon them: nor can any fleſh be juſtified at the bar of God, in virtue of their obedience to that broken law, which ſtands in full force againſt them, and has been re-publiſhed by a divine authority, to ſhew ſinners their condemnation. So that the whole world is become guilty before God, for what the law ſaith, it ſaith to them that are under the law, even to all mankind, who are none righteous as the law requires.

Sinners of mankind therefore, conſider'd upon the foot of nature, and as deſcendents from Adam, are all in a loſt, wretched, miſerable condemn'd eſtate. Their circumſtances are forlorn, hopeleſs and irretrievable, for all the help there is in themſelves to procure pardon, favor and acceptance with God, and to recover themſelves to righteouſneſs, and that character and temper which nature and reaſon requires, that they may lay claim to life and happineſs, as the reward of well doing at the hands of God. The world is in a ſtate of condemnation and rebellion againſt God, and in the way of law and works, there is no hope or ſalvation for them. Their ſtate is truly miſerable and piteous, and God himſelf has had compaſſion, when no other eye pitied, and no other arm could extend help. The offended

offended Father of heaven has himself found a ransom, and laid help upon a mighty Saviour; even his own dear and well-beloved son, whom, in the greatness of his mercy, he has not spared, but delivered up for us all, and set him forth as the propitiation for our sins.

And accordingly the apostle in the name and under the inspiration of God, has open'd to the view of unhappy mankind, a new and joyful scene, full of light and comfort, in their present dark and dismal situation. God has consecrated a new and astonishing method of access to him, and acceptance with him, not in the way of nature but of grace, not in virtue of our own works and obedience to the law, which is impossible, considering our guilt and condemnation by it, but thro' the blood and mediation of our Lord Jesus Christ, who has made of himself an offering and a sacrifice to God for us, of a sweet smelling savour; and now ever lives to make intercession for us in the heavens; and therefore is able to save to the uttermost, them that come unto God by him. St. Paul here informs us, that the broken law has receiv'd reparation, that the divine justice has been aton'd, and that the condemned sinner may be justified before God, and that adequate means are provided for his sanctification and reduction to repentance and obedience.

The different scene the gospel discloses.

Behold! there is justification for the *ungodly*, for sinners, for condemned malefactors! Here is salvation for such as have destroyed themselves, even for the chief of sinners, whether Jews or Gentiles, for there is no difference! This scheme of grace and mercy is extensive as the world, and all are capable of being justified by the grace of God, thro' the redemption that is in Christ Jesus! Forasmuch

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as in the present depraved deploreable state of the world; no man so works, that according to the original constitution of things, his righteousness is imputable for his justification: Therefore the apostle assures us, that infinite wisdom and compassion have revealed a scheme whereby the ruined criminal may be justified, and immediately be bro't into favour with God, by the imputation of a righteousness without works. He does not tell us that the sinner whose works are not perfect, is justified in the *sight of God*, upon mere favourable terms, and by a personal defective obedience to the law: But he informs us that the subject of justification, in the view he considers him, being ungodly, is *without works*, and one that *worketh not*.

Faith itself not our justifying righteousness.

It may seem as tho' faith itself was imputed to the sinner as a justifying righteousness in the sight of God; for the apostle says, "his faith is counted for righteousness", and Abraham believed God and it was counted to him for righteousness: But if faith justified the sinner as his own work, or as an act of obedience to God, then works would not be excluded from this justification: and tho' faith be the *mean* and in some sense the *condition* of justification in the sight of God, yet the apostle plainly tells us, that the ground and meritorious reason of the sinner's justification in the sight of God, is the propitiation and blood of Christ, the righteousness of God without the law, &c. See the latter end of the foregoing chapter. *Righteousness* is that which justifies, and procures acceptance with God; and in regard of the innocent and sinless, their own obedience to the law is the ground of their justification, or their justifying righteousness: But it is not conceivable that the guilty

guilty and condemned ſhould be juſtified in this way, or that faith conſider'd as a perſonal virtue, ſhould be this juſtifying righteouſneſs, eſpecially ſeeing this faith itſelf terminates upon the blood and ranſom of Chriſt, and the mercy of God in him, which is the ground and reaſon of the remiſſion of ſins, and is every where repreſented as the ſole procuring cauſe of the ſinner's acceptance and peace with God.

INDEED as this *divine righteouſneſs*, by which the condemned are juſtified, is a matter of pure favor and rich and free grace, ſo faith has a peculiar concern in giving a title to and intereſt in this righteouſneſs; which gives occaſion to its being ſpoken of, as the righteouſneſs itſelf imputed; but in reality this righteouſneſs of God or propitiation of Chriſt is the *object* of this faith, and faith is ſaid to juſtify only from its inſeperable connection and relation to this righteouſneſs, the act is put for the object. We are expreſly ſaid to be juſtified by the blood of Chriſt, and thro' the redemption that is in him, &c. But it is certain that faith and the blood of Chriſt cannot both be the thing that juſtifies the ſinner; it is moſt reaſonable therefore to ſuppoſe it is the latter: for when the apoſtle ſays that being juſtified by faith, we have peace with God, he adds, "through our Lord Jeſus Chriſt." "By whom," he obſerves ſoon after, "we have *now* received the atonement," or reconciliation.

ALL righteouſneſs and unrighteouſneſs are imputed to perſons to whom they belong: But theſe verſes ſpeak of the imputation of a righteouſneſs that is not perſonal, and that is oppoſed to that ſin which was before charged to the account of the tranſgreſſor, to his condemnation. This is the righteouſneſs

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teousness of God's providing, not of man's effecting; it is that, by means of which, though he be a jealous God, and the rector and governor of the universe, the Lord of nature and guardian of its laws; yet he can be just, and the justifier of the believer; for it is the price that is paid for us, the propitiatory blood of that lamb of God that takes away the sin of the world, and whereby his son Jesus Christ becomes the end of the law for righteousness to every one that believeth: *This*, through faith, is counted as a righteousness to justification, to the ungodly and condemned, who have no works of righteousness personally to be imputed to them; and who can be pardoned and justified no other way.

The great *author* of justification in our text, is God the Father; the Father of our Lord Jesus Christ, the Father of the world, whose law is atton'd, and who receives satisfaction for the offences of men, by the obedient suffering of his son; who bore their sins in his own body on the tree. The *subject* of this justification is the guilty self-destroying sinner, lost in himself, under the wrath of God, and incapable of recovering himself to righteousness and life. The *time* of this justification is the present time, when the sinner believes on the name of the only begotton son of God; for he that believeth on him is not condemned, John 3. 18. It is the time when the sinner ceases to walk after the flesh, and is actuated by the spirit, and so is in Christ Jesus; for there is no condemnation to them, the apostle assures us, 8th Chap. 1 v. It is the time when the sinner truly repents, and his sins are blotted out: when he is bro't nigh by the blood of Christ: when he becomes a child of God and an heir of glory, and is bro't into a state of peace and favour with heaven.

The author, time, ground &c. of justification.

This

This is the present happy priviledge of many; they are *now* the sons of God, reconciled to him, have remission of sins that are past, thro' the forbearance of God, and are received into his family by adoption, and are sealed with the spirit of promise to the day of redemption.

THE *ground* and meritorious cause of this justification is the sacrifice and offering of the great high priest of our profession, who poured out his soul unto death, and ever makes intercession for us; whom God the father sealed to his office, and has advanced to the right hand of his glory: For he came to do the father's will, and humbled himself and became obedient unto death, even the death of the cross.

THE great *means* of this justification or qualification requisite to an interest in this righteousness to be imputed for pardon and acceptance with God, is faith or believing; a sincere trust of heart in this mercy of God, and merit of the Savior, which in the very nature of it implies repentance, and a moral change of heart and temper. And lastly, this *justification itself* is remission of sins, and peace with God in Jesus Christ; a being accepted and virtually pronounced and declared righteous in the sight of God, by the constitution and mouth of the gospel, even as the sinner is condemned by the sentence of the law; and moreover a being treated as righteous persons, and so vested in a claim to life and immortality. *

* The learned Dr. Whitby, who was well acquainted with the writings of the antients says, "In the pure and primitive ages of the church, I find no controversy touching the nature of faith or of justification; they saying nothing of justification, but what is included, in the article

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BUT it is time to take notice of some propositions that deserve a particular consideration, and are naturally observable from the words of the text, viz.

I. THAT king David's blessed man, whose sins and iniquities are forgiven, covered, not imputed, is the same as St. Paul's justified person, whose faith is counted for righteousness.

II. THAT the subject of justification in the respect the apostle here considers it, has no works or personal virtue that can constitute a justifying righteousness in the sight of God: But on the contrary, such pardoned, justified person,

cle of remission of sins". And accordingly, we find in the apostles creed, the article of forgiveness of sins, is all it holds forth, relative to justification, at least before the last day, the resurrection of the body and the life everlasting. And truly the article of remission of sins, in its proper extent, as implying peace with God, adoption and a claim to life together with the absolution and glorious recompense of the last day, comprises the whole idea of justification, both according to St. Paul and St. James. The first is the view of justification according to the former apostle, and those scriptures which exclude works from it. The later is more especially the justification of Saint James and those scriptures which consider works and personal righteousness, as being concerned with, and having a hand in it. And perhaps it is owing to a vain and impracticable attempt to reduce the thing to one invariable idea, in Point of time and perfection, that in the latter and more impure ages of the church, has occasioned so much controversy about justification, and produced so many loads of jarring vollums upon the important subject. To me, I confess this seems probable; and it may be proposed as a query. It may be expected that men should contend warmly for a doctrine by which the church is to stand or fall, as *Luther* has told us this is. And it is easy, for them that read, to see what perplexities authors have run into, by considering justification as absolutely compleat at present, or by *refering* it wholly to the day of judgment, and always, in every view, *directly* to the judgment of God the father.

person, has a righteousness imputed without works.

III. THAT blessed is the man, whose sins are thus remitted, and to whom God thus imputes righteousness without works.

I. THAT king David's blessed man, whose sins and iniquities are forgiven, covered, not imputed, is the same as St. Paul's justified person, whose faith is counted for righteousness. The truth of this observation seems to depend upon St. Paul's being a sound expositor: This being granted, the case must be allowed similar and the same, otherwise the apostle would apply the words and the sense of David to a wrong purpose; for you see, he says David's point and his were exactly the same, "even as David *also* describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, &c. So that according to St. Paul, imputing righteousness without works, and forgiving iniquities, are equivalent terms. The royal Psalmist, according to him, means the same thing by the latter, that he does by the former phrase: Nor is his authority in the interpretation of antient scripture to be made a matter of question, since he is acknowledged to have been under inspiration of God. And tho' under the former dispensation, the phrases expressive of the sinner's pardon and peace with God, such as "shewing mercy," "receiving graciously," "taking away iniquity," &c. are not the very same that are sometimes used under the gospel; yet since justification in the sight of God was then essentially the same that it is now, we must conclude that the same thing was intended by them,

The doctrine of David & Pau. the same.

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them, that is now underſtood by the righteouſneſs of faith, and faith imputed for righteouſneſs; being juſtified freely by the grace of God thro' the redemption that is in Chriſt, and the like.

JUSTIFYING ſeems to have an immediate reference to law, which is the rule of juſtice and judicial proceedings, and the juſtified perſon is he who ſtands right in the eye of the law, by having perſonally fulfilled it, or ſuffered the penalty of it, or found favor on the ſcore of what another has done and ſuffered in his ſtead. A perſon is ſaid to be juſtified in law, when he is judicially cleared of the legal charge that is bro't againſt him and is proved to be innocent; and ſo to have kept and fulfilled the law. So an offender and guilty perſon, viewed in the forenſic light, is juſtified when he has ſatisfied the law by ſuffering the penalty or paying the mulct he is legally ſubjected to, for the law then has no further demands upon him, and he is innocent in the eye of human courts and laws. In like manner, if a criminal or debtor, is diſcharged in court, from his bonds and obligations, in virtue of a ſurety or ſubſtitute, that pays or ſuffers in his ſtead, he is then legally juſtified and acquitted.

The manner of being juſtified argued.

WITH regard to the ſinner in the ſight of God, the violator of his law, it is certain he cannot be proved innocent at the bar of God: Nor can he ſatisfie the law by ſuffering, ſo as ever to have redemption. If he is juſtified at all therefore it muſt be by means of a ſurety or ſubſtitute, and the mediation of a third perſon.

A MEER grant of pardon and indemnity, without any atonement and ſatisfaction; ſuch as earthly ſovereigns ſometimes find it agreeable to the purpoſes

purposes of civil government, to proclaim to returning rebels, seems not fully to come up to the idea of justification in the sight of God. *That*, is *properly* pardon and absolution, but not *strictly* justification, which always seems to suppose that the law has received some consideration and satisfaction. But *the pardon* which God the great ruler and lawgiver, holds forth to a guilty world, in the holy scriptures, is *justification* in this sense of it: He forgives sin in consideration of the all-atoning blood of Christ, for he has made peace by the blood of his cross: So that pardon and justification, as it respects the offended deity, and sinners among men, is the same thing, agreable to the apostle in the text, and the doctrine of the gospel. And in all *vicarious cases* it must needs be so, where one fulfils the law in another's stead, that the guilty may be acquitted; and such a case is that of our redemption by Jesus Christ. And therefore the justified and pardoned in Christ Jesus are not meerly indemnified from wrath, but are accepted and treated as righteous persons, and are intitled to all the honors and priviledges of God's subjects and children: Which is not always the case where pardon is free in *this sense*, that it is granted without any consideration to justice.

And pardon thro' the blood of Christ shewn to be the same.

The instance of our redemption and justification by Jesus Christ, is altogether different from what commonly happens among men, and with regard to the princes of this world and their subjects. Earthly kings pardon rebels and malefactors, in way meerly of grace and mercy, not of righteousness and a legal compensation: But God our offended sovereign justifies sinners, not only

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graciously, but according to *righteousness*: His grace reigns towards them, thro' righteousness, and he reconciles the world unto himself, through the propitiatory sacrifice of his son. He himself provides the ransom, and therefore it is stiled the "righteousness of God", and pardon and justification is most *free*, at the same time that his law and government are aton'd and satisfied. The just suffers for the unjust and therefore the ungodly are acquitted, the law is magnified and honored, and God is at the same time a most *merciful* and *righteous* sovereign. This is the gospel mystery—That as sin hath reigned unto death, even so might grace reign *through righteousness* unto eternal life, by Jesus Christ our Lord.

And then further, to shew that pardon through the blood of Christ, according to the gospel, is the same as justification in the *sight of God*, and involves the whole idea of the sinners acceptance, it may be considered, that sin against God and disobedience to his law, is a thing widely different from rebellion against an earthly prince, and the transgressors of human laws. Civil laws take cognizance only of positive violations and overt acts, whereas the divine laws reach the heart and inner man, requiring right principles and dispositions as much as right actions; and charge omissions of duty upon us as crimes, and condemns us for want of righteousness, as well as for actual iniquities, and sinful gross perpetrations. Now evangelical and political pardon, differ as much as the nature and kinds of the laws and constitutions. Pardon according to the gospel, respects and includes all omissions and deficiencies and short comings, in point of obedience, as well as direct positive breaches

ches of law, and comprehends every thing that relates to our moral character; and therefore such a remiſſion or pardon, muſt needs ſet the ſinner perfectly right in the view of the law, and it can have no further charges againſt him in any reſpect, and he cannot but be eſteemed and declared righteous both negatively and poſitively in the ſight of God, and intitled to the bleſſings of the obedient, as well as indemnified from the puniſhment of the tranſgreſſor.

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And ſurely there is nothing more implied in juſtification than this. He that is thus pardoned is compleatly juſtified, and is intereſted in the whole redemption and righteouſneſs that is in Chriſt Jeſus. He is the man to whom God imputes righteouſneſs without works; or in David's own words to whom he does not impute ſin, or whoſe iniquity he forgives for Chriſt's ſake. So we often read of the forgiveneſs of ſins through Chriſt as tanta-amount with Juſtification and redemption, and righteouſneſs in the ſight of God. "In whom we have redemption through his blood, even the forgiveneſs of ſins: "If we confeſs our ſins, he is faithful, and juſt to forgive our ſins, and to cleanſe us from all unrighteouſneſs". And Rom. 3. 24, 25. "Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt:" "Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

Col 1.14. 1 Joh. 1 9.

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II. THAT the subject of justification in the respect the apostle here considers it, has no works or personal virtue that can constitute a justifying righteousness in the sight of God: But on the contrary such pardoned and justified person has a righteousness imputed without works The respect in which the apostle here considers justification we have before shewn; it is at the bar of God, and in this present life. And that the person is not thus justified in virtue of a personal obedience to the law, is several times intimated and asserted in the text. The character given of the subject of this justification are these: He is one "that worketh not". He is "ungodly" and one "to whom righteousness is imputed without works". What can exclude works or personal righteousness from being the ground of this justification if these expressions do not?

The justified no longer ungodly.

BUT here it may be needful to observe, that by the ungodly and him that worketh not, is by no means to be understood the impenitent unrenewed sinner, who continues in his sins, and goes on in his rebellion against God: That faith which is concomitant with justification, supposes and implies the sinners conversion and sanctification, and is the root and principle of evangelical obedience. Faith, which involves the idea of holiness and regeneration, is inseperable in point of time, from justification before God. What is intended is this, that the subject of justification, previous thereto, was ungodly, a sinner, impenitent, without virtue and good works pleasing to God, as well as unpardoned and under condemnation and the curse of God's law:

law: And moreover that ſtill he is ungodly and deſtitute of works of righteouſneſs in this ſenſe, that his virtue and obedience are defective and ſhort of what the law requires, and therefore ſuch as do not conſtitute a juſtifying righteouſneſs in the ſight of God. The juſtified perſon is ſo far from being ungodly and one that worketh not, in the ſenſe of impenitence and habitual unrighteouſneſs and diſobedience. that he is the only truly, virtuous perſon, who performs good works upon the beſt and ſublimeſt principles, doing that which is right in the ſight of the Lord and that with a perfect heart. It is them that have believed in God that are careful to maintain good works: The unbelievers and diſobedient go together, and often intend the ſame perſon, and the ſame word is uſed for them both promiſcuouſly; without faith it is impoſſible to pleaſe God: Hereby chriſtians are created anew in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them". The faith that juſtifies, alſo ſanctifies, and is the principle and beginning of new, and divine life in the ſoul, before dead in treſpaſſes and ſins. And ſuch only are filled with the fruit of the ſpirit, and are truly zealous of good works, that are redeemed from iniquity, as well as purified unto himſelf by Chriſt Jeſus. But before juſtification and faith in Jeſus Chriſt, the works of the Saints, are works, not of righteouſneſs but unrighteouſneſs; they are *dead* works, becauſe their conſciences are not purged to ſerve the living God.

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Heb. 4. 11.

Eph. 2. 10.

So

Dis. V. PA. II. So that the works of the believer, prior to justification, cannot be the cause and reason of his acceptance in the sight of God the father; nor are they to be taken into consideration in this gracious affair. If the unbeliever has no works of righteousness, that are properly so called, it is very certain he cannot be justified by any such works in the presence of the holy and sin-avenging deity.

And indeed were we to suppose that the sinner before faith and justification was possessed of works truly evangelical and pleasing to God, such as are the virtue of the saints, after regeneration, and peace with God, yet still they would not be a *legal* justifying righteousness, for the law knows no righteousness but that which is perfect and sinless: The personal righteousness of the believing and faithful, tho' rewardable at the tribunal of Jesus Christ, yet is not that righteousness by which they are justified in the sight of God; for here they are justified only by the blood of Christ, and thro' the redemption that is in him, in the way of faith, by grace *merely*: Not of works, least any man should boast; for if it were of works, it would be no more of grace; to him that worketh the reward is of debt. If the *law* could have given life; righteousness and justification should have been by the law, and there would have been no occasion that Christ should have aton'd the law, and fulfilled all righteousness for us. So that if righteousness came by the law, Christ would be dead in vain, and the mystery of divine grace and mercy in our redemption by his cross, would be frustrated and rendered of no effect: And not

not only ſo, but God has manifeſted his righteouſneſs without the law for the purpoſes of juſtification; and Chriſt is the end of the law for righteouſneſs, to every one that believeth: He is the Lord our righteouſneſs, a divine propitiation, and "is of God made unto the believer wiſdom, righteouſneſs, ſanctification and redemption."

TILL faith in Jeſus Chriſt, and juſtification by his blood, the ſinner is under condemnation; and his works of obedience to the law never could have juſtified him in the ſight of God againſt the claims and curſes of that law which condemned him. Why is the ſinner condemned, but becauſe he has failed in point of obedience? But can he then be juſtified in virtue of this ſame defective partial obedience? That muſt be a ſtrange conſtitution indeed, that is calculated both to condemn and juſtify the ſame perſon, upon the ſame grounds, in the ſame court and before the ſame judge.

IF our works were according to law, ſuch as the virtue of the ſinleſs angels and men before tranſgreſſion, our juſtification would be in the way of law and juſtice: But otherwiſe our works are nothing in point of juſtification before God, and the law condemns us notwithſtanding all our ſuppoſed righteouſneſs. And this is the ſituation of the whole world, they are all guilty before God, and therefore "by the deeds of the law ſhall no fleſh be juſtified." No perſonal obedience or virtue of the ſinner, either before or after faith and juſtification, can be the ground and matter of his juſtification in the *ſight of God*; and in the view in which the apoſtle here conſiders it.

AND

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And verily did not the law and governing character of God forbid it, a cheaper easier method might have been pitched upon to reconcile heaven and earth, than the incarnation, infamy and crucifixion of the Lord of glory. Would God have purchased the church with his own blood, if the obligations of law and rights of justice, might have been dispensed with? The son of God, is God, possessing divine properties and titles, and is represented in the holy scriptures, as equal with the father, in judgment and power, majesty and glory. All power in heaven and earth is committed to him, and he is the omniscient judge of the world, and can there be any greater power or understanding than this? Does the BIBLE ever represent the knowledge or dominion of God the father as superior to this? But if the divine eternal Logos is the ransom and redeemer of sinners, surely the great things he has done and suffered, cannot be looked upon only as *some kind of consideration*, a complement and imperfect salvo, but must be regarded as a full price, a compleat satisfaction and compensation to law and justice.

And acordingly our text assures us that the sinner, who has no legal righteousness of his own to be imputed, is notwithstanding, thro' faith, made the subject of a justifying righteousness before God.—A righteousness, which is not *personal* and wrought out by the sinner himself, but the righteousness of another person, a *vicacious* righteousness, which becomes his by a *gracious*, not a *legal* imputation. This is not the righteousness of the sinner, for it is imputed without works. It is not the redundant righteousness

ousness of saints or angels, for tho' the goodness and virtue of one, is often the occasion in providence of divine blessings in this world to others, nearly related and connected, as appears in the case of Abraham, David, and others; yet this is never considered as the ground of remission of sins, and acceptance to eternal life: This is not the fruit of human or angelic holiness and benevolence, but of the obedient suffering and death of the Lord of angels, the infinitely munificent savior who died for our sins and rose again for our justification.

THIS is the righteousness of *God*, because it is a *great* righteousness resembling the other great works of God: Because it is a divine righteousness wrought out by the son of God, the glorious Immanuel: Because God the father, by the free consent of his only begotten and dearly beloved son, appointed him as a victim to justice, and set him forth as the propitiation for our sins. The righteousness said to be imputed to the believer for justification in our text, in the sight of God the father, is therefore the *righteousness of God*, for as much as he has provided this sacrifice for us; and yet in such a way, that it cannot be said, without an affront to common sense, as some have said, that he herein only makes satisfaction to himself, and so it is no satisfaction at all.

AND as it is our Lord Jesus Christ has made an atonement, and redeemed us and washed us from our sins in his own blood, we may rightly be said to be justified by the righteousness of Christ, tho' it be not the scripture phrase; for this is the righteousness of God, so often mentioned in the gospel. For it is the blood of Christ

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Chriſt juſtifies, though it is God the father accepts and has ordained it to this purpoſe.

WELL may it be our ardent wiſh and prayer, as it was Saint Paul's, to be intereſted in this righteouſneſs: And happy for us, if we go not about to eſtabliſh our own righteouſneſs, being ignorant of his, for our juſtification in the ſight of God. This righteouſneſs imputed without works, is the merit of the blood of Chriſt, the virtue of that all-atoneing ſacrifice which every way anſwers the demands of juſtice, and ſets the believer right in the eye of the divine law, and at the bar of the incenced law-giver. And nothing more can be neceſſary for the juſtification of the very chief of ſinners than a participation of this righteouſneſs, a being ſprinkled with this blood. For this is the blood of a lamb, the lamb of God, without blemiſh and without ſpot, the great antitype of all the legal ſacrifices, a perfect innocent and holy perſon, of ineſtimable, infinite worth, voluntarily ſubſtituting himſelf in our ſtead, taking our ſtripes and bearing our iniquity, and ſanctified and ſealed by God the father for this ſervice. He was wounded for our tranſgreſſions and bruiſed for our iniquities, but the holineſs of his nature and life, rendered his ſufferings efficacious to the purging away iniquity. Had he not been an active doer of the law, as well as made a curſe for us, he could not have been the Lord our righteouſneſs. His righteouſneſs is both active and paſſive, for it was an obedience to the death, and he came to *do* as well as *ſuffer* the will of God. And the blood of Chriſt conſidered as the ground and matter of our juſtification implies a *character*, it is the blood of a *righteous* perſon: And what

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our lord *did* and *suffered*, both enter into the idea of our justifying righteousness, and neither of these without the other would be sufficient to our redemption. *

BUT

* Perhaps the sentiments of christians in general, upon this matter are nearly expressed by Mr. Harvey in his dialogues, Vol. I. p 57. Says *Theron*. You seem, if not to mutilate, yet to *split* the merits of Christ, and parcel out the efficacy of his mediatorial undertaking; ascribing so much to his active and so much to his passive righteousness; pardon to *this* and life to *that*. *Aspatio* answers. Some perhaps, may be pleased with this way of stating the matter: But it is a method which I neither attempt to defend, or wish to imitate,—To *distinguish* indeed between the active and passive righteousness I think it not amiss. Because this sets the fulness of our Lord's merits in the clearest light; and gives the completest honor to God's holy law.—But to *divide* them into detached portions independent on each other, seems to be fanciful rather than judicious. For had *either part* of the mediatorial obedience been wanting, I apprehend neither pardon, nor acceptance nor any spiritual blessing, could have been vouchsafed to fallen man. The two parts are inseperable; making in their connection, a necessary and noble *whole*, for the accomplishment of our salvation. Just as the light and heat from yonder sun, blend their operations; to produce this delightful day, and this fruitful weather.—However therefore, I may happen to express myself, I never consider them as acting in the *exclusive* sense; but would always have them understood, as a grand and glorious agregate. Looking upon our savior's universal obedience, which was commenc'd at his incarnation; which was carried on thro' his life; and terminated in his death; looking upon all this, in its *collective* form, as the object of my faith, and the foundation of my hopes. Dr. *Tillotson* considers the *obedience* of Christ, in connection with his sufferings, as necessary to constitute him an adequate sacrifice for the sins of the world. "Two things says he were requisite to qualify our Lord Jesus Christ for this purpose; perfect innocency and obedience, and great suffering in our nature, even to the suffering of death."——

Dis. V. PA. II. But then it is to be particularly observed, that this evangelical forgiveness or imputation of

death."——"Our Savior and our sacrifice, being the son of God in our nature; and he voluntarily assuming it, and submitting to the condition of humanity, in its lowest and most miserable state, sin only excepted; and his being contented to live a life of doing good and suffering evil, and at last to be put to death and made a sacrifice for us: The dignity of the person who *did* and *suffered* all this for us, and his dearness to God, must needs add a mighty value to so perfect an *obedience* and such patient *sufferings*; so as to render *them* a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. And all this being willingly performed in our nature, and accepted by God as done upon our account, may reasonably be presumed to redound to our benefit and advantage. as much as if we ourselves had performed in our own persons: Nothing being so proper and so available to make an *honorable amends* and satisfaction to the justice of God for the sins of all mankind, as the voluntary *obedience* and *sufferings* of human nature in a person of so great dignity and dearness to God, as his eternal and intirely beloved son. I. Vol. Fol. p. 147, and 48.

But there is scarce any other writer, perhaps, has carried the matter of Christ's perfect righteousness or active obedience to such a length and made the whole virtue of his sacrifice to consist in it, as the late Dr. *John Taylor* has done.

"The blood of Christ says he, is the perfect *obedience* and *goodness* of Christ. His blood implies a *character*, and it is his blood, as he is a lamb, without spot and blemish, (i. e.) as he is perfectly holy, which is of so great value in the sight of God. The blood of Christ, or that by which he has bought or redeemed us, is his love and goodness to men, and his obedience to God; exercised indeed, throughout the whole of his state of humiliation in this world, but most eminently exhibited in his death. His blood is precious, not in the sense in which *silver and gold*, or any other material thing, is precious, but as it is the blood of the *lamb*

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of righteousness without works, is the priviledge only of them that believe. So the text plainly asserts, Dis. V. PA. II.

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without spot and blemish: That is to say. it is his complete and spotless righteousness, his humility, goodness, obedience unto death, which makes his blood precious, in the best and highest sense, and gives his *cross*. all its worth and efficacy—again, this *obedience* or doing the will of God (Heb. 10 6 &c.) was the *sacrifice* of a sweet-smelling savor, which he offered unto God for us. It was his *righteousness*, or righteous kind and benevolent action, his *obedient death* or the *sacrifice of his love and obedience*, which made *atonement* for the sins of the world; &c.——Key p. 44. &c.

HAVING thus considered the virtue of Christ's sacrifice, as consisting in doing, not in suffering; he afterwards seems to deny that we are redeemed by satisfying law and justice, because then our redemption could not be of grace: Which is right contrary to the aforementioned Arch Bishop, who considers what Christ has done and suffered for us as a *satisfaction to the justice of God*, for the sins of men, with whom I cannot but agree, for many reasons, and as being most agreable to the scripture account of our redemption by the blood of Christ, the great antitype of the legal sacrifices, who was *cut off*, made a curse for us, against whom the sword of the lord awaked, who was made sin for us, and whose propitiatory sacrifice defends us against the anathema of God's law, takes away our guilt and disarms the law of its destructive power. ——Justification and condemnation have relation to law and justice: and that which is the *ground* of justification to them, that were before condemned, is something that *satisfies* the law and serves to answer the demands of justice, tho' it be not the *very same*, the law originally requir'd. The law may admit of a substitute: it is so in civil cases, and why, as one observes, should that be exploded in our schemes of divinity, which is allow'd in our courts of judicature? Nor can I see why redemption in this case is not free *grace*, notwithstanding the relation it has to law and justice; seeing it is grace that accepts this *vicarious* punishment instead of *personal* suffering; and the grace of God the Father, likewise, not we ourselves provides the ransom and price for us; and to us the blessing comes as freely as tho' the justice of God had receiv'd no satisfaction at all.

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aſſerts, "To him that worketh not, but believeth on him that juſtificth the ungodly, his faith is counted for righteouſneſs, &c."—This might have been conſidered under a diſtinct head, only as this is not the place to dwell largely upon it. Even the apoſtle St. James, who ſays *ſo much* in favor of works, that by ſome he is thought to contradict the doctrine of juſtification by faith alone, as it has been now conſidered, yet plainly intimates that no perſon can be juſtified without faith, and that juſtification is the property only of believers: For ſays he, "ye ſee then here that by works a man is juſtified and not by faith only." Even in his view of juſtification, faith is conſidered as abſolutely neceſſary, and ſo are works alſo: but not in St. Paul's ſenſe of it in this place. The goſpel is far, very far from repreſenting works and perſonal righteouſneſs as uſeleſs and unneceſſary in the chriſtian ſcheme, they have their place and importance, and a glorious reward awaits them, but yet, if our text is true, it ſeems, they can have no hand in our juſtification in the *ſight of God.*

The faith of Chriſt is at the ſame time, the *root* of obedience, and *mean* of juſtification: it renews the heart and mind, and gives an intereſt in the blood and righteouſneſs of the mediator. *Truſting* in the merit of Chriſt and in the mercy of God thro' him, makes the ſinner a partaker thereof: But then the nature of the caſe requires that it be a truſt qualified as above; otherwiſe Chriſt would be made the miniſter of ſin. Nor need ſin be aton'd for, by the blood of Chriſt at all, if the believer in it might be indulged in a courſe of ſin. That would be a ſtrange doctrine that requir'd ſatisfaction for the tranſgreſſion of the law,

law, but not obedience to it. It would be the doctrine of licentiousness with a witness, and the maddest antinomianism. There is grace and pardon in Jesus Christ, but God requires faith and trust of heart in him in order to the imputation of this righteousness: and this confidence in him has a double efficacy; it gives a title to, and interest in the redemption he has wrought out, and sanctifies the heart to obedience, and submission to his yoke and government.

Let me here use the words of the much admired Dr. *Dodridge*, in relation to faith and imputation of righteousness. Says he, all manner of imputation seems to be a metaphor taken from books of account between creditor and debtor. To impute any act of sin or of obedience is therefore properly no other than to set it down to his account. The great God of heaven and earth is represented in scripture, with humble condescention to our manner of acting and conceiving of things, as keeping a most exact book of records and accounts, in which those things are register'd, concerning every one of us, which he will bring in to that final review and survey, by which our characters and states shall finally be determin'd. And as the most exact and perfect obedience is a debt which we owe to him, as our great creator, benefactor and governor; so on the breach of his law we owe him some proper satisfaction for it. In this view we are charged as debtors, poor miserable insolvent debtors in the book of God: Innumerable sins are imputed or set down to our account: and were things to go on in this course we should 'ere long be arrested by the divine justice, and being found incapable of payment, should be cast into the prison

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of hell, to come out no more. But God in pity to our calamitous state has found out a surety and ransom for us, and has provided a satisfaction in the obedience and sufferings of his son, which is what we mean by the righteousness of Christ, or his active and passive obedience. It is with a gracious regard to this, to express his high complacency in it, and (if I may so speak), his pleasing remembrance of it, that all who are finally justified and saved, meet with divine acceptance and favor: Or to pursue the metaphor opened above, the righteousness of Christ is, in the book of God, imputed or set down to their account, as that by which the debt is balanced, and they are intitled to such favors as righteous persons might expect from God. But then it is an invariable rule in the divine proceedings, that this righteousness or this atonement and satisfaction of Christ (for I think it matters but little by which of these names it shall be called) * be a means of delivering those, and only those that *believe*. Pursuant therefore to the aforesaid metaphor, when any particular person believes, this is set down to his account, as a most important article, or as a memorandum (if I may so express it) in the book of God's remembrance, that such a one is now actually become a believer, and therefore is now intitled to justification and life by Christ. In this sense his faith is imputed for righteousness. Yet it is not regarded by God as the grand consideration that balances the account, or indeed as a paying any of the former debt, which it is impossible it should: but only as that which, according to the gracious constitution of the gospel, gives a man a claim to that

* The Reader will observe, that I have thought with Dr. Doddridge, and have all along used these phrases promiscuously.

that which Christ has paid, and which God has graciously allowed as a valuable consideration, in regard to which he may honourably pardon and accept all who shall apply to him in his appointed way, or in the way of humble believing." Thus he.

And now to conclude this head, why should it be thought an incredible thing that God should impute righteousness without works, (i. e.) place to the account of one what is done and suffered by another, who voluntarily takes his place and is able to pay the debt, and is appointed to and accepted in the office of *surety* by the great creditor; or rather the offended lawgiver; for crimes and debts seem to admit of some difference; and it depends more upon the pleasure of the lawgiver and judge to admit a commutation of punishment, than of the creditor to admit of the payment of a debt by another hand? Can it be deny'd that our Lord Jesus Christ, took the shame and punishment that was due to us? Did he not bear our iniquity, even our sins, in his own body, and submit to the blow of justice for us? And is not what he did and suffer'd so far plac'd to our account or imputed to us that we have healing, pardon, redemption thereby? Has he not bought us with his blood, and given his life for ours? Now if our sins are thus charged upon our dearest Redeemer, by the ordination of God, why for the same reason, ought we not to look upon it, that his merit is imputed to us, and his righteousness so charged to our account, that we are justified in the sight of God, thro' faith in him? Let any man in the world shew if he can, that there is any more absurdity in, or a less necessity of, the imputation of Christ's righteousness to us, than of our iniquities to him. And indeed without this,

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what is there very peculiar in the gospel? Or what is the christian religion more than another religion?

III. THAT blessed is the man, whose sins are thus remitted, to whom God thus imputes righteousness without works. To the sinner truly sensible of his wretchedness and condemnation, there is no news more joyful, more welcome, than that which the gospel brings of pardon and justification by the blood of Christ. How great is the blessedness of that man whose guilty score is cancelled, who is indemnified from wrath and redeemed from the curse of God's law? How happy he who has omnipotence for his protection, and the friendship and favor of that almighty being secured, whom he had made his enemy by wicked works, and into whose hands, &c."——?—His dreadful fears are dissipated; he rejoices in hope; is gladden'd with the light of the divine countenance, and possesses that peace of God that passes all understanding. There is now no condemnation belongs unto him.—The miserable captive is redeemed, the slave of Satan becomes the ransomed of the Lord, the involved debtor is acquitted from his obligations, the enormous debt is paid by his able and most benevolent surety, his ruin'd circumstances retrieved, his shame and nakedness covered with the mantle of righteousness, and being wedded to the Lord of glory, he becomes vested in all his treasures and exalted honors.

How happy is the man who is justified in the sight of God, accepted in his dearly beloved son, and made an heir according to the hope of eternal life! We set a value upon earthly possessions, but what are these compared to the fair inheritance of the saints in light? It is tho't a great felicity to have the reversion of a throne and kingdom in this world, but

but is it to be compared with that kingdom which cannot be shaken, and the crown of life that fadeth not away? Shortly we and all these things shall fail; then blessed the man whose portion is not in this life, and who has not made gold his hope, but has treasures and friends in heaven, and a title to immortality. The end of all things is at hand, the judge stands before the door, and very soon we must all appear before the august tribunal of the son of God; then blessed will be the man who has peace with God, being justified by faith, whose transgressions are forgiven, whose sins are covered, whose guilt is cancelled. Blessed then the man to whom the Lord will not impute iniquity, in whose spirit there is no guile; and whom the great judge and saviour shall denounce a faithful servant, and shall welcome to his master's joy, and recompense with everlasting life.

For it is well worthy of notice, that after these words, "To whom the Lord will not impute iniquity," the Psalmist adds, "and in whose spirit there is no guile," therein connecting the character of the *pardon'd* and *upright* man together; which indeed are things not to be seperated: For whosoever has his sins *covered*, has also his heart *changed*. And in vain therefore do we hope to partake of the blessedness of the justified, without possessing the spirit and temper of them that are sanctified. The pardoned and happy man is always an Israelite indeed, in whom there is no guile. If we live in vice and intemperance, and indulge to corruption and insincerity, it is very certain the blessedness celebrated in the text does not belong to us. Be not deceived, he that doth righteousness is righteous; the workers of iniquity shall depart from Christ; the liar and drunkard, the unclean person, the covetous

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vetous, the unjust, the envious, shall not inherit the kingdom of God; and no imputation of righteousness will finally save the unrighteous person. Tho' we are not justified by works in the sight of God, yet we shall be rewarded according to them at the tribunal of Jesus Christ. For, behold, says our Lord, I come quickly, and my reward is with me, to give every man according as his work shall be.

Rev. 22. 12.

The doctrine of justification by faith, in a way of grace, stands in no contradiction to that practice of virtue, which can never be enough inculcated. We do not make void the law thro' faith; we establish the law, by providing a full amends for the wrong that has been done to it, and by improving the grace of the gospel, to the purposes of practical righteousness; even that the righteousness of the law may be fulfilled in us who walk not after the flesh but after the spirit.

Let not our dependance therefore upon the merits of Christ, lessen our esteem of personal goodness, or abate our zeal for good works; this would be denying the Lord that bought us, and turning the grace of our Lord Jesus Christ into an occasion of lust and licentiousness. For the righteousness of faith which justifies, was by no means intended to take away the occasion and necessity for inherent virtue or our own righteousness, nor has it, rightly understood and believed, any such tendency, but right the reverse; for this forgiveness with God, thro' the righteousness and propitiation of Christ, is calculated to beget in us the true fear of him, and that we might not, despairing of pardon, continue in impenitence; and therefore is a doctrine according to godliness, and wisely concerted to promote that virtue and holiness without which no man shall see the Lord. And

And now by an easy reflection we learn who is the happy man: not the great and affluent, the gay and prosperous; not the man of power wealth and grandeur; the man of noble birth, of parts or fortune: But the man whose transgressions are forgiven, and whose sins are covered: Even the once wretched self-destroyed sinner, to whom God mercifully imputes righteousness without works. For there are none happy among the apostate sons of Adam in their *native* and *guilty* character: nothing but grace intervening by Jesus Christ raises a sinful mortal to blessedness and immortality. Let us not therefore boast of our righteousness, or neglect the practice of virtue. For tho' it be of no avail in regard of our justification in the sight of God, yet a glorious reward awaits it in the day of Christ's appearing. Let the language of our humble devotion be such as this, "Lord I have destroy'd, but cannot save myself! God be merciful to me a miserable sinner! I can found no claim to life, at thy hands, in virtue of my own performances, and therefore renounce all confidence in the flesh: yea I have merited thy severest displeasure, and deserve an everlasting banishment from thy face and favor: But Oh! that I may be justified freely of thy grace, and have righteousness imputed without works. Deliver me from condemnation, accept me in thy dearly beloved Son, and let thy mercy triumph over my unworthiness. Being justified by faith, may I have peace with thee thro' the Lord Jesus Christ, and according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions, and give me grace whereby to serve thee acceptably with reverence and godly fear.

Psa. 51. 1.

Divine

Divine Reconciliation: or the gracious Dispensation opened.

2 COR. V. 18, 19, 20, 21.

And all Things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation: To wit, that God was in Christ reconciling the World unto himself, not imputing their Trespasses unto them; and hath committed unto us the Word of Reconciliation. Now then we are Ambassadors for Christ, as tho' God did beseech you by us: we pray you in Christ's Stead be ye reconciled to God. For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.

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THE Doctrine of the holy and blessed Trinity is fundamental to christianity. The whole adorable scheme of our redemption by Jesus Christ, in every part supposes it, and renders the belief of it necessary and indispensable. That glorious gospel of the blessed

The sacred Trinity.

bleſſed God, of which the verſes now read are a kind of abſtract and epitome, it is well known, conſtantly repreſents the *Father* of our Lord Jeſus Chriſt, the father of heaven, who is offended at the ſins of men, as reconciling the world unto himſelf by the mediation of his *Son*, whom he hath ſet forth as a propitiation, and as effecting this happy reconciliation, thro' the influence and agency of the *holy ſpirit*, and other ſubordinate means and inſtruments; which he has appointed and ordained under this myſterious diſpenſation of divine wiſdom and grace. The three divine perſons have each a ſpecial and peculiar, a diſtinct and ſeveral part, which they tranſact in the ſtupendous affair of man's redemption. For as the ſacred three are diſtinct perſons, ſo their offices are not to be confounded. The *Father* is conſidered as projecting the gracious ſcheme of man's redemption, as delivering up his only begotten and dearly beloved Son for us all, as receiving compenſation and honorary amends to his law and juſtice, as admitting ſinners to a ſtate of peace and favor with himſelf, &c. The *Son* is conſidered as the great peace-maker, reconciling heaven and earth, as atoning the ſins of men, by the ſacrifice of himſelf, and bringing in everlaſting righteouſneſs, as being ſent and commiſſioned by the Father, and as coming to do his will in the high character of prophet, prieſt and king. The holy *Spirit*, proceeding from the Father and the Son, is conſidered as the great ſanctifier, comforter, enlightener, making application of purchaſed redemption, ſupplying the perſonal preſence of the now enthron'd glorified Savior, as divinely appointed, by his ſecret inviſible influence, to build up the goſpel kingdom, by convincing ſinners, edifying

Offices of the divine perſons.

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ing saints, animating the ministers of righteousness, and rendering the word and sacraments and all external means and ordinances effectual to the great and valuable ends for which they are designed.

1 Pet. 1. 2. ACCORDINGLY the apostle St. Peter addresses christians, as being chosen by God the Father, as being sprinkled by the blood of Jesus, and sanctified by the spirit of holiness. "Elect according to the foreknowledge of God the Father, thro' sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." So in the text, the distinct and several offices and parts performed, by God the Father and the Son, in the astonishing work of man's redemption, are particularly mentioned; even that God the offended Father is reconciling a guilty world unto himself, and that to this end the Lord Jesus Christ has made an offering and sacrifice of himself to God the Father for us: For *that* God who is reconciling the world unto himself, has made him, even Jesus Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him. The Father pardons or non-imputes sin; and the Son makes atonement by his blood, as the ground of this remission and justification. And then forasmuch as the compassionate Father has mercifully discovered, and gone into, this wonderful method of making sinners righteous in his sight, the text exhibits him as wooing and entreating them to be at peace with him, and that, not meerly by the direct ministry of Jesus Christ his only son, and the influence of his blessed spirit, but by his ministers and ambassadors likewise, to whom he has committed the word of reconciliation, and by whom he ever continues to beseech poor sinners, guilty rebels, to be reconciled to himself.

THE

The great gospel doctrine, and dispensation of grace in the redeemer, is this, which is expressed in general terms in the text, "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, in consequence of his being made sin for us who knew no sin." "Here is observable, in these verses, against the *Socinians* a double reconciliation, saith Dr. *Whitby*: 1st. A reconciliation of God to us; for *God was in Christ reconciling the world unto himself*, thro' him; and that not by renewing our natures, but by *not imputing our trespasses to us*. This reconciliation was effected, saith the next verse, by making Christ a sin-offering for us, *that we might be made the righteousness of God in him*, and this reconciliation is followed with an exhortation on our parts *to be reconciled to God*."

A constitution this widely different from that of nature and law, as entered into with the first man, in the day of his creation and innocence. That covenant and constitution was a plain simple thing, constructed between God and his perfect creature, without occasion for a mediator and sacrifice—Life immortal the promise on the part of God—unerring righteousness the practicable condition on the part of the sinless holy creature. For nothing more or less than this could be required of man, in the way of meer law and nature; nor in this way could he reasonably look for any thing short of the everlasting continuance of that life and happiness his bountiful creator had conferred: and on the other hand might assuredly depend upon it, that the consequence of apostacy and disobedience, would be the forfeiture of life and blessedness. And this in fact was the tenor of the original

Original constitution and its simplicity.

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ginal conſtitution and law of nature. On theſe principles of reaſon was it eſtabliſhed. Do and live, tranſgreſs and die, were the equitable and legal terms. And man having tranſgreſſed, we find that the wages of ſin is death: whereas on the contrary, it may be ſuppoſed the fruit and recompenſe of unerring righteouſneſs, would have been life and immortality. "By one man ſin entered into the world, and death by ſin:" and as ſin thus reigns unto death, ſo we may argue that the righteouſneſs of the firſt Adam would have reigned to immortal life, in regard of his poſterity, from his being *the figure of him that was to come*, even Jeſus the ſecond Adam, by whom grace, we ſee, does in fact, reign, thro' righteouſneſs, unto eternal life, in regard of all his people. The firſt man loſt and forfeited paradiſe by ſin; the ſecond has purchaſed and regain'd it by righteouſneſs. And not only ſo, but hereby has alſo laid a foundation for the ſaints advancement to a heavenly inſtead of an earthly paradiſe, and for a glorious recompenſe in the kingdom of God, who will, by Jeſus Chriſt, finally render to every man according as his work has been. The Lord Jeſus Chriſt, the new man, not only recovers his people to righteouſneſs, to holineſs and the divine favor, but will recompenſe the ſanctified and redeemed, with a crown of life that fadeth not away.

Rom. 5. 14.

The gracious conſtitution in general, & the complicated nature of it.

THAT covenant and conſtitution of grace in Jeſus Chriſt, the ſecond Adam, the Lord from heaven, in the general conſideration of it, as it is ſtands diſtinguiſhed from the primitive covenant of law and works, and takes place in conſequence of the violation of it, muſt neceſſarily, according to the nature and condition of things, be a much more complicated

complicated and various thing, than the original constitution with Adam. This is evident, because mankind are *now* considered as sunk into a state of vice and moral impotence, a state of condemnation and estrangement from God :—Because the interposition of a mediator is now required, thro' whom the offended majesty of heaven may treat with polluted sinners, the rebels of his crown, and enter into covenant with his people :—Because this general dispensation of grace, involves in the idea of it that eternal compact and agreement between the divine persons, in reference to man's redemption, which is the foundation of it, and renders it practicable and consistent :—and because this constitution and grand œconomy of grace admits of various, particular dispensations and gradual openings, and must be considered in several lights and views, as it refers to God the Father, to the redeemer, to his redeemed people, to Jews and to christians. In short the dispensation and general œconomy of grace and salvation, thro' Jesus Christ, the second Adam, concerted for the recovery of lost unhappy sinners of mankind, is something so various and multiform in it's nature, that I propose this discourse only as an introduction to it, exhibiting some distant general view of it, in its several parts and appendages.

We now proceed to a more direct consideration of the text, in some of the important branches of it : and shall take notice of some things relative to God's reconciling the world unto himself, and himself unto the world.——Relative to the non-imputation of trespasses.——To the ground of this non-imputation and justification of sinners.—And lastly some things relative to the gospel ministry,

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niſtry, and other means whereby the gracious and eternal plan of man's redemption is carried into execution, and periſhing ſinners are brought back to God and happineſs. The conſideration of theſe ſeveral things are plainly warranted by the text.

I. THAT great article, the reconciliation of a ſinful world to God, and God to them, is ſignified in theſe words, "God was in Chriſt reconciling the world to himſelf." And again, "Who hath reconciled us to *himſelf* by Jeſus Chriſt." Concerning which, 1. We may obſerve, that there is a plain implication in theſe words, that prior to this reconciliation there is a rupture and breach of friendſhip, between God and man, between heaven and earth. Peace and reconciliation alway ſuppoſe a foregoing enmity and diſagreement between the parties ſaid to become united and reconciled. And thus the holy ſcriptures repreſent all fleſh as having perverted its way, and this apoſtate world as up in arms againſt God its maker and benefactor, as in a ſtate of rebellion and war with heaven, having made *that* God its enemy by wicked works, who, has all along openly manifeſted his diſpleaſure againſt it, by thoſe dreadful things in righteouſneſs, which he has done and is ſtill doing for the puniſhment and reformation of the ungodly. The firſt man, the head and common parent of the whole human race, ſinned and broke with God, and all the ſinful generations of men that have deſcended from him partake of the character and misfortunes of their great progenitor, and of that nature he corrupted and debaſed. There are none righteous, as the law requires, no not one; all have ſinned and come ſhort of the glory of God, and in many things we all offend:——The whole world

God and ſinners at enmity.

is

is become guilty before God; the curse has succeeded to the blessing, and universal condemnation takes place; nor is there any hope of salvation for wretched sinners, but upon the foot of a new and gracious dispensation. And moreover, the language of the gospel in reference to the sinner's restoration and salvation implies this former state of enmity; for being justified by faith, the sinner is said to have peace with God; the gospel itself is the gospel of peace, and they that preach it are to preach peace by Jesus Christ. The holy angels, who admire and curiously search into the mystery of redemption, proclaim peace on earth at the nativity of the Savior. All which and every thing else in the whole œconomy of grace and redemption indicate a state of enmity between God and man, and the guilt and wretchedness of the latter. The apostacy has made way for the redemption, and the misery of sinful mortals for the exercise of the divine compassion, and the rich displays of mercy in the mediator.—Nature gives place to grace, and the anger of the deity to the views of reconciliation in a redeemer: Which brings us to observe,

The majesty of the father propitiated.

2dly. THAT according to the text, it is God the *father* especially, concerning whom it is affirmed that he is reconciling the world unto himself. The father is considered, in the œconomy of redemption, as standing for the rights of law and government, and supporting the honor of godhead: Jesus the divine redeemer is the great medium of this reconciliation, and makes peace for us by the blood of his cross. He that makes that honorary amends to the go-

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verning justice and violated of God, is not viewed under that character, as receiving also the satisfaction that is thus made. The party mediating, reconciling, and effecting peace between two parties offended and at variance, cannot be supposed to be himself one of those offended parties; for if so, how could he be a mediator in the case? Indeed the text informs us that God, meaning the father, and fountain of deity, reconciles the world unto *himself*, and so *himself* unto the world; but then it further instructs us how, and in what manner God effects this reconciliation, even by sparing out of his bosom, and setting forth as a sin-offering and propitiation, his own son, our Lord Jesus Christ, who was equal to this arduous undertaking, and voluntarily submitted himself to the painful office. Jesus is the great sacrifice for the sins of the world, by whom the atonement is made: But it is of *God the father* he is made unto us redemption and righteousness, and who therefore is said to reconcile the world unto himself.

THIS distinction of personality and character between the eternal father and son, the holy scriptures every where make, and of absolute necessity it is to prevent confusion in our conceptions of the œconomy of grace and redemption. The foundation of those seperate doxoligies, that are so frequent in the gospel, to the father & the son, is laid in this important distinction. Saint Paul not only constantly wishes grace and peace to the christians to whom he wrote, from the father and the Lord Jesus Christ; but often blesses the God and father of our Lord Jesus

Eph. 1.3.

JesusChrist in distinction from the son. "Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ". And our Lord JesusChrist is said to give *himself* for us an offering and sacrifice to God, i. e. the father, for us. He came to do the will of the father which sent him. And our Lord, the brightness of the father's glory and the express image of hisPerson is always considered in a way of personal distinction from the father, when acting in character of mediator, judge, peace-maker, propitiation, &c.

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Eph. 5. 2.

And if any weakly imagine that this is derogatory to the honor and divinity of the son of God, as I know some have done, they err, not knowing the scriptures and the general sense of christians in this matter. The father is not the son, nor the son the father, tho' our Lord says, "I and my father are one;" and the holy scriptures ascribe godlike perfections to them in common. The father is not sent by the son, but the son by the father: Neither does the father proceed from the son, but the son from the father. It is to God, even the father, that the guilty, inimical sinner becomes reconciled, and as standing at his bar, he is justified thro' the mediation and blood of his son, and by faith that is in him. The son makes reconciliation for iniquity; and the father receives and accepts it. The father delivers up his only begotten son, and sends him into the world:—He gives—ordains—seals—impowers: The son comes—obeys—dies—fulfils all righteousness, and then receives exaltation and glorious advancement from the father:——He acts in the father's

John 10. 30.

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name and authority, is faithful to his trust, is accepted, rewarded &c. Thus our Lord Jesus, the God-man mediator, derives of the father, and comes forth from God; and yet, to me it is beyond all question, that the holy scriptures ascribe a co-equality of power and other perfections to the son that they do to the father, and that he is truly God, and as such the proper object of our religious worship and adoration.

God himself the author of reconciliation.

3dly. As it is the majesty of the father especially, to whom the reconciliation in the text has respect, as distinguished from the son of God, the great reconciler; so it is observable further, how that it is God reconciles the world to himself, not the world that reconciles itself to God. Man is the aggressor in point of enmity and breach of friendship, but the offended deity makes the first advances towards a reconciliation. An apostate world, left to themselves, would never have returned back to God, and their duty and allegiance to him:—Like the first transgressors, they would have retired farther and farther from him, and wandered in endless vice and error. Only supernal grace and the overtures of mercy captivate and reclaim sinners, when they are once become alienated from God and goodness. Offended heaven had more compassion on guilty rebels, than they had or ever would have had on themselves, or a reconciliation would never have been effected. The God and father of our Lord Jesus Christ, the father of mercies, himself, of his own meer motion and commiseration projected and designed the recovery of miserable sinners, or they must have perished everlastingly. The scheme and

method

method of their restoration, was planed in heaven, and laid in the council of the divine will, even from the foundations of the earth, and before, the world was : It was God's *eternal* purpose, and not the projection of time. "God *was* in Christ reconciling the world unto himself." Which introduces another observation.

4 thly. As the offended majesty of heaven was reconciling the world unto himself, so it was *in Christ*, and *by Jesus Christ*. The wondrous scheme of grace and redemption unfolded in the gospel, was not only the work of eternity, and concerted in the council of heaven, but was constructed in Jesus Christ our redeemer, and seems evidently built and grounded upon a certain agreement entered into by the father and the son relative to this grand transaction. The whole foundation is laid in something which the son consents to undertake and finish, as necessary to the honorary display of grace and mercy to sinners; and in the father's acceptance of the same, together with his gracious concurrence, by his spirit and divine influence in the arduous undertaking. And it is by the reciprocal performance of the conditions restipulated in this eternal covenant, by the high contracting parties, that the salvation of sinners is secured, and heaven and earth united and reconciled. This cœlestial compact, according to what the holy scriptures have revealed concerning it, and what appears from *facts*, and the partial execution of it already, to speak of it with reverence! seems, in general, to be as follows.

Reconciliation effected in & by Jesus Christ.

THAT God infinitely munificent and gracious, taking no pleasure in the sinner's death, nor

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willing that any ſhould periſh, is ready, notwithſtanding the defection and offences of men, to reconcile them to himſelf, and reinſtate them in life and happineſs, if it may be brought about in a way conſiſtent with his holineſs and juſtice, with the ends of moral government, and the rectoral character of the moſt high : And as an honorary and effectual mean for conciliating peace, and ſaving a ſinking world, propoſes to his own eternal well beloved ſon to become their ranſom and redeemer, and be ſet forth as a propitiation for their ſins ; and, as he has in fact already done, ſuffer the juſt for the unjuſt to bring us to God, and in a word perform all thoſe ſervices that ſhould be neceſſary in order to the recovery and redemption of this guilty, apoſtate world.——The moſt benevolent ſon of God chearfully conſents to his father's motion, and is willing in this way to become God's ſalvation to the ends of the earth, even a light to lighten the Gentiles, and the Savior of his people Iſrael :——For which ſtipulated ſervice he receives on the part of the father, the promiſe of acceptance, ſucceſs and glory ; even that for his humiliation he ſhould be highly exalted, and have a name above every name, that he ſhould ſee his ſeed, prolong his days, redeem thoſe ſons of men, in whom was his delight, that he ſhould cruſh and demoliſh the kingdom, and counteract the devices of ſatan, and advance to glory with himſelf, all thoſe ſons and daughters, whom the father gave him, and raiſe them to a higher ſtate of excellence and perfection, than that from whence they were fallen.—In conſequence of this divine and adorable tranſaction, the reconciliation

ciliation and ſalvation of an apoſtate, ſinful world is ſet on foot, and the diſpenſation of grace takes place, in all the parts and branches of it: Thus God was reconciling the *world* unto himſelf by Jeſus Chriſt.

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THEREFORE laſtly, under this head, it may be aſked, how is the *world* reconciled to God, or God to that, in Jeſus Chriſt, ſeeing ſo many periſh, and ſo few are ſaved? Anſwer, what a proportion of mankind ſhall finally and upon the whole be ſaved or loſt, under the preſent conſtitution of grace, we cannot as yet determine. The text ſays not that God *actually has*, in every view, reconciled the world unto himſelf, not imputing their treſpaſſes: But yet if he has indeed ſet forth his ſon as a propitiation for the ſins of the whole world, and is become ſo propitious, in him, as to make the offers and overtures of mercy to all, and the world in general do indeed partake, in ſome inſtances, of the fruits of divine grace in the redeemer, then ſurely it may be affirmed as in the text, that God was, and is, reconciling the world unto himſelf in Jeſus Chriſt. The merit and virtue of Chriſt's blood is confeſſedly ſufficient for the cleanſing and ſalvation of the whole world; but without the perſonal qualifications of repentance, faith, forgiving our brother his treſpaſſes and the like, we have no pardon or intereſt in that atonement. It is by no means intended that God does not impute treſpaſſes to ſuch as do not repent, reform and become perſonally holy and obedient; for in this way only it is, God is reconciling and ſaving a ſinful, guilty world, by Jeſus Chriſt, whom he has ſent to bleſs us, in turning every

How the *world* is ſaid to be reconciled.

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one of us from our iniquities, and by whom he now commands all men every where to repent. Nor is it to be ſuppoſed that the ſerious endeavors of the unreconciled and unregenerate are altogether unconnected with that which is the great end of all *means*, I mean a recovery to the divine image and favor, and the final ſalvation of the ſoul; and that, notwithſtanding faith and repentance are the gift of God, and moral renovation a ſupernatural operation. For God is not wanting to them, that are not wanting to themſelves; *ſo* wanting, that their deſtruction will be righteouſly imputable to their own neligence and miſconduct. And to this it is very certain they will impute it, and ſeverely condemn their own folly and madneſs. They may curſe their fate and blaſpheme God, and yet be conſcious not only of the righteouſneſs, but great mercifulneſs and lenity of the divine adminiſtration. If ſuch as periſh in a ſtate of enmity with God, will moſt vehemently wiſh for a further opportunity to repent and make their peace with him, as is commonly ſuppoſed, does it not imply that they tacitly aſcribe their perdition to themſelves, and that they ſuppoſe ſuch hearty, unwearied and importunate ſeeking, as they were heretofore capable of, and in caſe of ſuch new trial, ſhould now reſolve upon, would prove effectual to their thorough converſion and eternal ſalvation? And therefore we conclude it is not in vain for any man to ſeek God; and that means and endeavors are never uſeleſs and inſignificant things; as ſome would repreſent: But this is doubtleſs a device of ſatan, a doctrine of devils, however ſpecious,

ſpecious, and however ſome may compaſs ſea and land to make one proſelite to it.*

II. THE non-imputation of treſpaſſes was the next thing to be conſidered. "God is reconciling the world unto himſelf, not imputing their treſpaſſes unto them." And ſince the whole great affair of reconciling the world, is in the text, reſolved into this ſingle article of non-imputation of treſpaſſes, it may well be ſuppoſed that the apoſtle underſtands this latter favor in a general and comprehenſive ſenſe. Diſ. VI. PA. II.

CONCERNING this therefore, it may be obſerved, that the not imputing treſpaſſes is the ſame as pardoning and forgiving ſins. Not to impute iniquity, where iniquity has been committed, is no other than to remit or blot it out: Cancelling a crime is the ſame, as ceaſing to impute it. All ſin, is by the law and great lawgiver charged to the account of the tranſgreſſor, and from the inſtant that the ſinner offends againſt God, and his law, he is guilty and condemned, and the taking away and forgiving his iniquity is the withdrawing that charge, the diſcontinuing that imputation. Not to impute is to pardon treſpaſſes.

MOREOVER

* To prayer, repentance, and obedience due,
(Tho' but endeavor'd with ſincere intent)
Mine ear ſhall not be ſlow, mine eye not ſhut.
And I will place within them as a guide,
My umpire CONSCIENCE; whom if they will hear,
Light after light well us'd, they ſhall attain,
And to the end perſiſting, ſafe arrive.
This my long ſufferance, and my day of grace,
They who neglect and ſcorn, ſhall never taſte;
But hard be hardned, blind be blinded more;
That they may ſtumble on a deeper fall:
And none but ſuch from mercy I exclude.
Pardiſe loſt, B. 3. l. 191.

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The ſame as to imputeright-teouſneſs.

MOREOVER, this non-imputation of treſpaſſes or pardoning of iniquity, is much the ſame thing as the imputation of righteouſneſs: For he that is charged with no ſins, is conſidered, in the view of law, as innocent, and whom the law does not condemn it juſtifies. And tho' the law requires a poſitive obedience as well as a negative righteouſneſs, and charges omiſſions as ſins, as well as commiſſions, yet he that is *compleatly pardoned*, and has no ſin, of any kind, imputed, is henceforth no longer chargeable with the want of righteouſneſs, any more than with poſitive iniquity, but is righteous in the ſight of God and his law, even tho' he has been the chief of ſinners, and has no works or perſonal righteouſneſs to be reckoned, in order to ſuch his juſtification. This to be ſure, ſeems to be very exactly the doctrine and reaſoning of St. Paul, Rom. 5. and on, where he is treating of juſtification by faith, without works, in the ſight of that God, whom, in our text, he conſiders as reconciling the world unto himſelf: In the aforementioned place he informs us that God juſtifies the *ungodly*, and that with regard to the true believer, his *faith*, not his *works*, are counted for righteouſneſs; and aſſures us that when *David* ſays, "Bleſſed are they whoſe iniquities are forgiven, whoſe ſins are covered, and to whom the Lord will not impute ſin, he is deſcribing the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works."

Or in other words to juſtifie.

AND therefore further, this non-imputation of treſpaſſes, this pardoning ſin, and imputation of righteouſneſs, muſt involve the idea of juſtification, in that view of it which reſpects the ſinner's

preſent

present reception to divine favor. A righteous person may be justified in the eye of the law, against any *false* charges bro't against him, without an interest in the atonement of Christ, or any righteousness but his own: Whereas the sinner and transgressor, who is already condemned in the sight of God, cannot be justified upon this foot; for with regard to him, the charges bro't are true, and he stands in need of pardon and non-imputation, and this is considered in opposition to his condemnation, and therefore is his justification in the sight of God. Remission or non-imputation of trespasses, thro' the application of his blood, who has loved us and given himself for us an offering and sacrifice of God, is the sinner's justification; and being thus justified by faith he has peace with God, is reconciled to him, and henceforth there is no condemnation belongs unto him, but he is become an heir of God, a joint heir with Christ, the only begotten son of God, to an inheritance incorruptible, undefiled, and that fadeth not away.

Faith essential to pardon, peace and holiness.

FURTHERMORE it is observable that this non-imputation and justification is the priviledge only of *believers*, altho' it be not particularly taken notice of in the text. And the true believer is renewed by his faith. Only that faith which implies in it regeneration, and supposes the subject of it to be born of God, and sanctified in Christ Jesus, secures pardon and peace with God. This is the constant doctrine of the gospel. And indeed reason shews that no sinner can be justified and reconciled to a holy sin-hating God, while in his sins, and that he cannot be pardoned in impenitence.

AND

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And as all things are of God, according to the apostle in our text, relative to the new-creation in Christ Jesus, as well as to that change of state, which is made by pardon and justification; so God the father having mercifully projected the scheme of man's redemption by Jesus Christ, in consequence of this design, and agreable to his eternal gracious plan, does in time cancel the debts and trespasses, charged to the account of the penitent and believing, and accepts them as righteous in his sight, thro' Christ's obedience to the death in their stead, upon which follows reconciliation, peace and the favor of heaven.

How Christ made sin for us.

III. We are to consider the *ground* of this non-imputation and justification in the sight of God; expressed in these words "for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him". By Christ's being made sin for us, must be understood his being made an offering for sin on our account. So it is generally understood by expositors. The learned and critical *Dr. Whitby* says here, that "The words being sacrifical must be explain'd by their use in the old law, when applied to legal sacrifices. Now the word *amartia* which we render sin, is used there customarily for a sin-offering". And of this he produces a great number of instances. And the word, both in the Septuagint and the Hebrew, which is used in relation to the *law* of the sin-offering, and the *sacrifice* for the sin-offering, is only *sin*. And according to the idiom of those antient languages, to make a beast a sin-offering for the people, was to make it *sin*: And therefore when we read that our Lord was made sin for us, it must in all reason be understood to signify,

nify, that he was made a sin-offering, or a sacrifice for sin, for us, or on our account. Dis. VI. PA. II.

And agreable to this is the general strain and doctrine of the gospel and antient prophets. The prophet Isaiah speaks of the matter in such language as this, "The Lord hath laid on him the iniquity of us all," or as it is in the margin, hath made the iniquity of us all to meet upon him". He hath born our griefs, carried our sorrows, been wounded for our transgressions, &c.——"And by his knowledge shall my righteous servant justify many; for he shall bear their iniquities". Another prophet calls him THE LORD OUR RIGHTEOUSNESS. And a third gives us to understand he has made reconciliation for iniquity, and bro't in everlasting righteousness, answerable to our text. Our Lord says himself, that the cup in the sacred eucharist is his blood of the new-testament, shed for the remission of sins. That he has laid down his life for the sheep, as a ransom or price of their redemption. And the apostles teach us that he gave himself a ransom for all.——That God the father has set him forth as the propitiation for our sins.——That by him we have received the reconciliation or atonement. That we are justified by his blood.—That he gave himself for us.—That he redeems us from iniquity.—That he bore our sins in his own body on the tree, &c. Glory and dominion for ever and ever are ascribed to him that loved us and washed us from our sins in his own blood. And John the baptist testifies of him, that he is the lamb of God that taketh away the sin of the world.

Chap 53.

Jer. 23.6.

Vicarious character of the Lord Jesus Christ.

Math. 20. 28.

1 Tim. 2. 6.

Rev. 1. 5, 6.

Joh. 1. 29.

THESE

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THESE and the like texts, to me abundantly prove the vicarious character of our Lord and redeemer, that he suffered on our account and in our stead, and was a proper sacrifice of expiation, being in the moral view and noblest sense, answerable to his true character, the great antitype of all the legal sacrifices, purging the conscience, in like manner, as they purified the flesh.

Moral character of our great sacrifice.

AND not only so, but the foregoing passages seem plainly to intimate what is directly asserted in our text, viz. That he who has thus been made sin and an offering to God for us, himself knew no sin, but as the scriptures testify was holy, harmless, undefiled, seperate from sinners, that he did no sin, neither was there guile found in his mouth : But that he was a perfectly righteous and holy person (though treated as a malefactor) being without spot and blemish, answerable to the character of the sacrifical lamb, and other holy offerings under the law. Those levetical sacrifices pointed out the perfection and moral excellence and righteousness of the redeemer, which were necessary to render his sacrifice efficacious and acceptable, and which indeed enter essentially into the idea of that propitiation and offering for sin, which Christ was, of God the father, made for us. His blood justifies only as it is the blood of a righteous person. Nor would his sufferings and death; as unconnected with his moral and divine character, be any available atonement at all. Our blessed Lord was thus made sin for us, that we might be made the righteousness of God in him". That we might be made righteous with the righteousness of God, divinely righteous in his sight : And through faith in him as our all-atoning sacrifice,

the

the Lord our righteousness, be "furnished with a plea as prevalent for our justification, and admission into the divine favor, as if we had retained our innocence untainted, and in every respect conformed ourselves to the righteousness which the law of God required and demanded". Sin and righteousness are placed in a striking opposition to each other, in the last verse of the text. And so sure as Christ has been made sin and a curse for us, in bearing our iniquity, taking our stripes and atoneing our guilt; so certain it is, that by an interest in him we become compleatly justified, pardoned, cleansed, and partake of the blessedness of that man who has righteousness imputed without works. If our sin is taken away, through the sacrifice of the son of God, by the appointment of the father, we are then justified by the righteousness of GOD, not of MAN: As the sacrifice is divine and perfect, so is the righteousness that results from it. And all things, are of God, the father of our Lord Jesus Christ, the fountain of wisdom and goodness, of whom, Jesus Christ is made unto believers, wisdom and righteousness, sanctification and redemption: Through whom we have access to God, have peace with heaven, and become the heirs of glory. Jesus Christ our divine propitiation, not only died for us, but was *obedient* unto death for us, as the ground and reason of our justification, or our being accounted righteous before God.

IV. WE are to consider the *ministration* of the gospel, or word of reconciliation and peace, and those various *means* of man's recovery, whereby the dispensation of divine grace, and God's everlasting

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ing purpose of mercy to sinners, in Jesus Christ, is carried into execution in all the parts of it. Founded upon these words "Hath given to us the ministry of reconciliation". Hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's *stead*, * be ye reconciled to God."

To be a little particular, though brief,

Our redemption designed.

I. The astonishing and most gracious method of man's redemption, having been concerted in the divine council; even that mysterious scheme, whereby the offended deity reconciles a guilty world to himself and justifies those ungodly sinners who were alienated and enemies in their minds by wicked works, having destroyed themselves, lying under condemnation, and lost in sin and death:—This glorious design having been projected, I say, in the council of heaven: We observe how that in pursuance hereof, God the father, upon the apostacy of man, early enters upon the new, gracious dispensation, suspends the penalty of death threatned to disobedience, promises a Savior, a seed of the woman to bruise the serpent's head, and after frequent intimations of his appearance, at the time before appointed, sends his first begotten into the world, as the great manager of the affairs of the kingdom of grace and providence, the angel of the covenant, the glorious revealer of divine truths, and by whom the father has all along given laws, enacted covenants, and erected dispensations in the world: And in a word, who is constituted

The redeemer promised and sent into the world.

* The original word *euper* used here for *stead*, is the same that is used in 1 Tim. 2. 6. "Who gave himself a ransom *for* all," or *instead* of all.

ſtituted judge of all, by whom God made, as well as redeems the world, and in former ages and diſpenſations, appeared in the form of God, and thought it no robbery to be equal with God. This divine perſon, this emanuel and one mediator, whom the father ſanctified, ſealed and ſent into the world, has ſet up in it his kingdom of grace and truth, of righteouſneſs and peace, in oppoſition to the powers of ſin and death, and the kingdom of Satan and god of this world. The laws and regulations of his heavenly polity are the holieſt, wiſeſt, beſt, enforced by the moſt weighty and awful ſanctions—His amiable example is the perfect rule and pattern of virtue and a good life—His ignominious and painful death, the expiatory ſacrifice for our ſins—His goſpel the charter of our ſalvation, and miniſtry of reconciliation with the offended majeſty of heaven. While he tabernacled in fleſh, and lived in our world, he went about doing good, giving atteſtation to his miſſion from God by miracles of mercy as well as power, thereby laying the foundation of his future empire in the hearts of men, at the ſame time ſhewing us God's covenant, and beſeeching ſinners to be reconciled to him. And,

Miniſters commiſſioned by him to preach peace, and ſhew men the way of ſalvation.

3dly. COMMISSIONED apoſtles and miniſters to go forth and preach in his name, teaching and diſciplining all nations: this he did in his life, but more eſpecially after his death and reſurrection, his aſcenſion into heaven and ſeſſion at the right hand of power. Theſe his ambaſſadors, veſted in authority from him, either ordinary or extraordinary, were deſigned in a meaſure to ſupply his perſonal preſence, praying, perſwading and earneſtly beſeeching ſinners, ungrateful ſinners, to be reconciled to God in him, and to embrace the goſpel

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and accept the overtures of mercy in the mediator. Of these ambassadors there has been a succession in all ages, whose business it is to preach the good tidings of salvation by Jesus Christ, to open the gracious dispensation, unfold the mysteries of the kingdom of heaven, state the terms of the new covenant, invite sinners to Christ Jesus, and shew them their transgressions, to govern in his church, take the oversight of his flock, to break the bread of life to them, dispense the sacred ordinances he has appointed, and in a word, to minister unto his people in all holy things. Therefore,

Means of salvation instituted.

4thly. In pursuance of the same most benevolent design of reconciling the world unto himself, God has by Jesus Christ appointed and established a variety of gracious means for reclaiming the vicious and erroneous, enlightning the ignorant, awakening the secure, sanctifying the unholy, strengthening the weak, and edifying the body of Christ. ——The word, read and preached, sabbaths, sacraments, prayer, reproofs, exhortations, &c. are appointed, standing means:—and afflictions, mercies, and all providential dispensations, tend and various ways conduce, to the same happy ends. But,

The holy spirit given

5thly and lastly. The divine and blessed spirit proceeding from the Father and the Son, is ever invisibly present to operate upon the minds of men, to strive with sinners by his gracious influences, to convince, reprove, enlighten, quicken; to comfort, guide and further sanctify the saints, and perfect that which concerns them, making application of the redemption purchased, by the once crucified, but now glorified and enthroned Jesus. By his secret and powerful motions and kindly breathing, the means of grace and salvation are rendered effectual.—

effectual.—By him the temper of prayer and devotion is inspired, the negligent and vicious are quickened to duty, the word set home upon the heart, divine ordinances and providences rendered impressive, useful and comfortable, and the saints assisted and strengthened to a persevering course of righteousness and piety.

In fine, the infinitely benevolent son of God, having consented to undertake the arduous, important work of man's redemption, agreable to the will and pleasure of the father, is thereupon opportunely manifested to our first parents, upon their apostacy in paradise, and afterwards to Abraham, as the seed in whom the whole earth should be blessed.——This *divine seed*, in view of his incarnation and the great work that lay before him, takes the government upon his shoulders, as commissioned thereunto, conducts the scheme of divine providence, and manages the affairs of the church, in a way relative and introductory to his personal appearance and kingdom : "And when the fulness of the time was come, God sent forth his son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."——And after having acted the part assign'd him, in character of priest as well as prophet, and offered up the one all-atoning sacrifice of himself, and broke the power of death, and burst the bands of the grave, and shewn himself strong in behalf of his people, triumphing over principalities and the powers of darkness :——Having, I say, thus bruised the head of the Serpent, and himself become the first fruits, and earnest, to his people, of a full harvest from the grave, and prepared all matters for his ascention,

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opened the general ſcheme and myſtery of grace, the nature of his kingdom and covenant, and finiſhed the work which God gave him to do on earth, he again leaves the world and goes to the father; ſtill intent upon the *great deſign*, of our reconciliation and ſalvation, and therefore makes interceſſion for us in the court of heaven, and is preparing a place for the reception of his ſaints, at that day when he ſhall come in his own glory and in his father's glory, to judge the world in righteouſneſs: ——Then every enemy will be ſubdued, the grand plan of reconciling the world, that takes place at preſent, will be accompliſhed, and the time of the reſtitution of all things will be arrived:——Then cometh the end, the ſucceſſive diſpenſations of heaven being all finiſhed in their order, when the Son ſhall have deliver'd up the kingdom to God even the Father, and the Son alſo himſelf ſhall be ſubject unto HIM that put all things under him, that God may be all in all." "For all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt."

REFLECTIONS.

WHAT a ſad and affecting conſideration is it, that a world ſhould be at enmity with God! How very unhappy the caſe of all ſuch as have God, the *omnipotent* God for their adverſary, and are themſelves alienated, and enemies in their minds to him! For it is in the nature of a heart vitiated and eſtranged from God, to recede further from him, even till iniquity occaſion final and remedileſs ruin: the recovery to peace and righteouſneſs is not of men, nor does it originate from the ſinner himſelf, but is the fruit of grace and the work of heaven. The ſinner is the aggreſſor in point of enmity, he breaks

friendſhip

friendship and commences hostilities, but the offended Deity is the first in the blessed work of reconciliation! Dis. VI. PA. II.

SIN hath greatly abounded in this world, but grace hath superabounded. Our iniquities have reach'd the heavens, and call loudly for vengeance, but God's mercy is above the heavens, and his purposes of grace are from everlasting! O what astonishing mercy in the great father of all to design and project the recovery and redemption of a lost apostate world, even from the foundations of it! "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, thro' Jesus Christ." Eph. 2. 4.

WHAT unparallelled, ineffable kindness and condescention in the only begotten Son of God, the most benevolent Savior, to comply with the Father's motion relative to our redemption, to quit his bosom and embraces, to come to do and suffer his will on earth, to take the form of a servant, he who was in the likeness of God, and became obedient unto death, even the death of the cross! And with what views was all this? To reconcile his father's enemies, to atone his law and justice, to eject Satan from this world, where he had got possession, to establish a kingdom of peace and righteousness, become the father and root of a renewed race, and regain for them the forfeited favor and paradise of God.

WHAT grateful acknowledgments are due to the blessed spirit of truth and holiness, proceedng from

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the Father and the Son, for his kindly, awakening, convincing, converting influences, and for the light, strength and consolation he affords, in this time of the Savior's bodily absence, and whereby the father draws sinners to himself and his son Jesus Christ, and renders effectual his own gracious purposes, and the mediator's services, in reference to a lost world? How much is due for the sealing and witness of the spirit, which is the earnest of our future inheritance, and for the help and assistance it affords to the infirmities of the saints, and for its gracious *inhabitation*, whereby they become the temple of the living God, and the Father and the Son, both come and take up their abode in the heart of the believing and sanctified?

What obligations are we under to the holy and blessed Trinity, for the several parts they perform in the strange œconomy of our redemption, the reconciliation of heaven and earth? Thanks be to God even the Father, for the unspeakable gift of his Son, whom he hath not spared but delivered up for us all; and for the gift of that holy spirit which he is more ready to bestow than earthly parents are to make presents and gifts to their children. Glory be to the father, to the son and to the holy ghost, as it was in the beginning, is now and ever shall be.

The ministry of the holy angels in the great affair of our salvation, likewise requires our gratitude: "for are they not all ministring spirits, sent forth to minister for them who shall be heirs of salvation?" And in how many friendly ways they counteract the devices and machinations of satan and his agents, and oppose themselves to the powers of darkness on our behalf, is impossible for us to say:

Heb. 1. 14

Their

Their kind offices in many instances are very well known, and recorded for our comfort. Dis. VI. PA. II.

But especially the gospel-ministry, together with all the various means of grace and holiness, and the revelation of God's will, our own duty, and the everlasting designs of his mercy and grace to us, very loudly and pressingly demand our thankfulness and praise. Those things are all subordinate and conducive to the accomplishment of that great event, which God hath purposed in himself, the gathering together in one, all things in Christ, and the making of us meet to be partakers of the inheritance of the saints in light.

How happy and favourable for mortals, that God treats with them by the instrumentality of their fellow-men, whose presence and appearance is familiar and agreeable, and does not amaze and terrify them by messengers from the invisible world! and O how highly honored and dignified are such as are separated from among sinners, to sustain the important character of ambassadors for Christ? And how much are they to be respected, esteemed, loved, for their work, for their divine employment sake: especially when they are found diligent and faithful, studious and laborious, acting up to the title and office of the servants of the most high God, who shew men the way of salvation? "How beautiful upon the mountains are the feet of him that thus bringeth good tidings, that publishes peace!"

And Oh! how solicitous should we all be to have our peace made with that God whom we have offended, and yet on whose favour our life and salvation depends! How much does it concern such to be themselves reconciled to God, who are appointed to reconcile others, and manage the treaty of

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of peace, set on foot between heaven and earth! And with what eagerness, what ardor should the unreconciled hang upon the lips of those that are thus ordained to preach peace by Jesus Christ? Otherwise in despising them that are sent, and refusing to hearken and be duly subject to them, they reflect dishonor upon him that sent them.

With regard to such as will not be reconciled to God after all endeavours to that end, the whole scheme of our redemption and salvation, and all the means and methods of divine grace, will be in vain —with regard to them all this labour of heaven and earth will be thrown away. But happy and blessed they, who being justified by faith, have peace with God through our Lord Jesus Christ. Altho' we now hear the joyful sound of reconciliation, yet let us remember and seriously consider of it, that the time hastens when the treaty of peace will be no more, and Christ's ambassadors shall be called home. O therefore sinner, improve the present time and precious opportunity, while God does beseech you by us, as ambassadors for Christ, and we pray you in Christ's stead, *all of you*, even every sinner, whatever his vicious character is, "be ye reconciled to God, for God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

I conclude with a few moving words and pressing entreaties of the good Mr. Flavel to this purpose. "A day is hastning when God will treat with you no more; when a gulf will be fixed between you and him for ever. O what will you do when the season of mercy and all hopes of mercy shall end together! when God shall become inaccessible, inexorable and unreconcilable to you for evermore.

evermore. O what wilt thou do, when thou shalt find thyself shut up under eternal wrath! when thou shalt feel that misery thou art now warned of! Is this the place where I must be! are these the torments I must endure! what forever! yea forever: Will not God be satisfied with the sufferings of a thousand years? no nor of millions of years? Ah! sinner did you but clearly see the present and future misery of unreconciled ones, and what the wrath of the great and terrible God is, which is coming as fast as the wings of time can bring it upon you, it would certainly drive you to Christ, or drive you out of your wits. O it is a dreadful thing to have God for your eternal enemy; to have the great and terrible God causing his infinite power to avenge the abuse of his grace and mercy. Believe it friends, it is a fearful thing to fall into the hands of the living God: knowing the terrors of the Lord we persuade men: an eternal weight hangs upon an inch of time. O that you did but know the time of your visitation! that you would not dare to adventure and run the hazard of one day more in an unreconciled state." Thus he. *

* Dr. *Young*, taking a poetical liberty, has express'd this awful sentiment, with all the shocking circumstances, that a luxuriant fancy can suggest.

"Forbid it! and oh! grant, great God, at least
This one, this slender, almost no request;
When I have wept a thousand lives away
When torment is grown weary of its prey,
When I have rav'd ten thousand years in fire,
Ten thousand thousands, let me then expire."

Deep anguish! but too late: the hopeless soul
Bound to the bottom of the burning pool,
Tho' loth, and very loud blaspheming owns
He's justly doom'd to pour eternal groans;

Enclos'd

Enclos'd with horrors, and transfix'd with pain
Rolling in vengeance, struggling with his chain;
To talk to fiery tempests, to implore
The raging flame to give its burning o'er,
To toss, to writhe, to pant beneath his load,
And bear the weight of an offended God.

LAST DAY.

The terrible doctrine of the eternity of hell torments, so much insisted upon in former ages; however superstition or poetry on the *one hand*, may have err'd or rioted in drawing the horrid picture; yet is a subject of that seriousness and concern, as ought not, by any means *on the other*, to be treated with that lightness and ludicrousness, that it meets with from some in the present age. For to say the least—If we compare great things with small—if we argue from anagoly, and consider the materials of this burning world, as well as the malignity of sin against God,—if we attend to the express declarations of our Saviour himself, or think of the unlimited term that blazing comets traverse the immense æther, it should surely dispose the *infidel* rather to tremble, than ridicule the disputed doctrine. The torments of the wicked that succeed the final judgment, are in so many words said to be *eternal*; and if this epithet is sometimes applied to things not *absolutely* everlasting, yet every thing in nature and revelation conspire, and unite their suffrage to declare, that it is something *inconceivably, amazingly* dreadful, both in regard of the degree and duration of it: Nor is it at all to be disputed, whether or not the damned shall suffer the pains of material and real fire. "The heavens and earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."

Of

Of the Covenant of Redemption.

GAL. III. 16.

Now to Abraham and his Seed were the Promiſes made. He ſaith not, and to Seeds, as of many; but as of one, and to thy Seed, which is Chriſt.

THE Son of God, took not on him the nature of angels, but he took on him the ſeed of Abraham. The dread ſovereign of the univerſe, who does according to his pleaſure, in heaven and earth, ſaw fit, in regard of the angels that kept not their firſt eſtate, but loſt their own habitation, to reſerve them in everlaſting chains, under darkneſs, unto the judgment of the great day: But in reference to ſinners of mankind, a different and more favourable adminiſtration takes place, "and God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt: and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. That in the ages to come, he might ſhew the exceeding riches of his grace, in his kindneſs towards us, thro' Chriſt Jeſus."

Di. VII. PA. I.

Eph. 2. 4.

THIS

Di. VII. PA. I.

THIS different conduct of the most high towards men and angels, is however, by no means to be look'd upon as absolutely arbitrary and reasonless, since all God's works are truth and his ways judgment: and little as we understand, or are capable of understanding of the scheme and reasons of the divine providence, yet it is not difficult to assign some special and probable reasons, of this distinguishing dispensation towards the children of men. These reasons readily suggest themselves to the mind, from comparing the two several cases, notwithstanding our knowledge and view of things is greatly contracted, and none can by searching find out God, and the Almighty to perfection.

Reasons why men not angels are redeemed.

THE angels sinned in the light of heaven, and nearer the throne of God, and perhaps without a tempter, every one for himself personally, without a previous corruption of nature, as is the case with man since the fall, and to their rebellion in heaven, have added sedition on earth, tempting our first parents to sin, and ever since going about as roring lions seeking whom they may devour. Being wholly bent upon malice and mischief, and opposing the ways of God and the designs of his grace: which seems to shew a different kind or greater degree of moral corruption and alienation from God. However, it is quite apparent, that their sin and apostacy was attended with circumstances of aggravation, superior to that of our first parents, by whom first came death and condemnation into the world. *These*, or other reasons and considerations above our reach, occasioned this difference of administration in the sovereign of the world, in passing over a more noble, a higher order of

of beings, and providing a Savior and projecting a myſterious method of ſalvation for fallen man. Di. VII. PA. I.

And as by man came ſin and death and ruin into the world, thro' the inſtigation of Satan; ſo by man, the wiſdom of God thought fit, in oppoſition to the wicked and malevolent deſigns of Satan, that the world ſhould be reſtored, redeemed and reconciled. And therefore agreable to the eternal purpoſe and immutable counſel of heaven, in relation to man's redemption, the word was made fleſh and dwelt among us; the fulneſs of the time being come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, and the promiſed ſeed appears in character and power, the ſecond Adam, the Lord from heaven, ſtrong and mighty to ſave. In this ſeed of the woman, the ſeed of Abraham, who is the Lord Jeſus Chriſt, all the promiſes of God are yea and amen, ſure and ſtedfaſt, both to himſelf and to ſuch as have been conſidered as types and figures of him, and thoſe who have been ſpiritually related to him by covenant, under all diſpenſations.

Jesus Chriſt the redeemer, and thoſe things that have a direct or oblique reference to his character and mediatorial performances, are the great ſubjects of *divine revelation*, conſidered as *ſtrictly* ſuch, in all ages of the world from the beginning; and the moſt reſpectable characters on ſacred record, Adam, Abraham, Moſes, David, &c. are view'd and honour'd in the holy ſcriptures, as ſuſtaining a ſpecial typical reference and relation to the glorious ſavior. The writings, promiſes and prophecies of the old teſtament, ſeem in general to have a direct primary reſpect to the meſſiah and ſon of God, and to others, under and by him, as typical illuſtrations of his character

The ancient ſcriptures have ſpecial reference to Chriſt.

Di. VII. PA. I.

character and kingdom. Things ſpiritual, divine and heavenly, are repreſented by things earthly, fleſhly and worldly: and things eternal, by things temporal. Jeſus Chriſt, whom God has anointed, king in Zion, the purchaſer and preſerver of the church, in ſome view or other, is exhibitted to us in all the ancient writings, and not meerly ſo in the latter days, and under the preſent diſpenſation, *now*, when God has ſpoken to us by his ſon in perſon. The glorious immanuel was pointed out in paradiſe, was preached to Abraham, was the end and ſubſtance of the law of Moſes, the burden of the prophets, and is the ſubject of the goſpel, the great author and foundation of the whole chriſtian ſyſtem.

We are greatly obliged to the new teſtament writers, for the explanation of the old: the goſpel is the revelation of the myſtery, and has bro't to light the hidden purpoſes of God, and unfolded the ſcheme of grace and ſalvation, as projected in Jeſus Chriſt, from the foundation of the world, and that has been carrying on in ſeveral forms, in all periods of time. And we are particularly indebted to St. Paul for his gloſs upon the words of our text, by which we underſtand, that the *ſeed* of Abraham, to whom the promiſes were made, was not principally and ultimately his natural or ſpiritual ſeed, but the ſaviour himſelf, the ſecond Adam, and to others only thro' him, and in reference to thoſe things wherein they were figurative repreſentations of him.

New teſtament writings explain the old.

To Abraham and his ſeed were the promiſes made. The Patriarch himſelf was concern'd in the promiſes of God, and ſo were his offſpring and the world in general: But yet his *ſeed* was the main and leading object of them, his one eminent ſeed, the Lord Jeſus Chriſt, who deſcended from Abraham

ham according to the flesh, and in whom not only the house of Israel, but all the families of the earth have been blessed. The apostle observes, "he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." The word seed is one of those nouns, in English, which is used either for the singular or plural number, and often intends the whole posterity of a person however numerous, as well as one particular child. And however the Greek and Hebrew words answering to *seed* in the text, tho' singular, are often used as collective names, and imply a multitude, even in this very covenant with Abraham; yet the apostle seems evidently to reason in this place, as tho' the original word was not to be understood *plurally*, but as signifying *one*, in opposition to a greater number; in like manner as we use the word *child* for a single person, and children for several. *

Nor need I undertake the justification of the inspired apostle, whose authority in the case may be allowed sufficient; what I aim at is to have the apostle justify me, when I observe from him, that the promises of the covenant are made to Christ in person; or that there is a covenant subsisting relative to man's redemption, in which God the father is one party, and the son of God our Lord Jesus Christ the other.

But previous to a direct and immediate consideration of the words, it may not be amiss to take some notice of their connection with the apostle's reasoning in this place, and the state of the argument he is handling. His

* —— Kai to Spermati autou: ou legei kai tois Spermasin ——

The apostle would intimate that altho' the promises were made to Abraham and his seed collectively; yet they had a special reference to his one eminent seed, the Messiah and Son of God.

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Introduction to the text.

His ſubject is evidently preſent juſtification in the ſight of God, which by various conſiderations he proves and demonſtrates to be by faith thro' grace, in the way of promiſe, and not by works and law, according to the primitive covenant and conſtitution of things, according to the law of Moſes or the corrupt and ſuperſtitious fancies of the unbelieving Jews and their falſe and inſiduous teachers. He accounts it a kind of facination that they ſhould be ſeduced and drawn off from their hope and confidence in Chriſt, as the great and only ſacrifice for ſin, ſince he had been evidently ſet forth before their eyes, as crucified among them. The miniſtry of the ſpirit, and power and gift of miracles, he obſerves, for their conviction, was not vouchſaf'd upon the foundation of law and works, but in the way of faith, and the goſpel of Jeſus Chriſt. Abraham the friend of God, their boaſted patriarch, he pertinently takes notice, was juſtified by *believing* God, and therefore not by the deeds of the law; for the law is not of faith, but the man that doth them ſhall live in them. And becauſe it was the purpoſe of God to juſtify the heathen by faith, to enlarge his church and extend his grace to the whole world, therefore he before preached the goſpel to Abraham, ſaying, in thee, the father of all the faithful, whether circumciſed or uncircumciſed, "ſhall all nations be bleſſed." And moreover, it is evident that all ſuch as are of the works of the law, and look for juſtification in that way, before God, are accurſed, according to the very language and ſpirit of the law itſelf; becauſe it is written, "Curſed is every one that continueth not in all things which are written in the book of the law to do them." And not only ſo, but we are taught, ſays the apoſtle, that the juſt ſhall

ver. 10.

shall live by faith, and therefore cannot be justified by the law in the sight of God, for those two different dispensations are quite opposite and contrary the one to the other. And, certain it is that the law is so far from justifying, that it curses, and to redeem us from this curse of the law, that every sinner is under, Christ has himself been made a curse for us: Which would by no means have happened if blessedness could have been by the law, because if so, Christ would have died in vain. The doctrine of justification in the sight of God, upon the foot of law and a covenant of works, quite frustrates the grace of God, and renders the mysterious and gracious scheme of redemption null and void; and is a most horrid blasphemous reflection upon the wisdom, truth and moral perfections of the deity.

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But then further, in the verses before and after the text, the apostle observes that that dispensation of LAW, that revival of the law and covenant of nature, by Moses, under another form and for a different purpose than it was given at first, took place 430 years after the promise to Abraham, and the covenant established in his seed; and therefore the mosaic covenant and œconomy could not disannul the promise that went before, and subvert the constitution of grace. This could not be supposed if that was only a man's covenant, how much less when it is the testament and promise of the unchangeable God? If the heavenly inheritance and the future favor of God, was, by the law, like the inheritance and blessing in Canaan, it would not then be of promise, and in the way of grace: But in this latter way God gave it to Abraham.

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And if it be aſked then why was the law added, ſeeing there was a prior covenant of grace, that ſecured life and bleſſednes without it? The apoſtle anſwers, it ſerv'd valuable purpoſes without being deſigned as the means of juſtification in the ſight of God, and the ground of a title to life everlaſting: For that *ſeed* the Savior, to whom the promiſe and covenant of Abraham had a governing main reſpect, was not yet come in the fleſh, had not yet opened his commiſſion, ſet up his kingdom, introduced that powerful ſpiritual and gracious diſpenſation, that hidden myſtery, which he was ordained in due time to diſcloſe to the world, with a view to bring all nations to the obedience of faith. And therefore till this fulneſs of time ſhould come, the law of Moſes was uſher'd in to prepare and facilitate the way for it, to give the knowledge of ſin and need of a Savior, and of the interpoſition of grace and mercy in behalf of ſinners. The law was not its own end, but was added becauſe of tranſgreſſions, with a view to cure idolatry, ſecure obedience, and ſerve as a ſchool-maſter to bring us to Chriſt, when he ſhould appear, that we might be juſtified in the ſight of God, by faith in him, as the great antitype of the legal ſacrifices and end of the law for righteouſneſs.

And therefore this preparatory diſpenſation, this law and ſervile diſcipline, was given by another hand, even thro' the mediation of Moſes, in ſubordination to Chriſt, the great and only mediator between God and man, and by the diſpoſition of angels, inſtead of the divine ſpirit; even as this *ſeed* mediates between God and Abraham and his believing ſeed in general: Whereas the promiſe afore-

aforementioned, considered in reference to this eminent *seed* which was to come, or to the gracious covenant in that view of it which is called the covenant of redemption or mediation, neither needs, nor can admit of a mediator; for a "mediator is not of one," but the mediator of two parties, as the case necessarily supposes, between whom the mediator passes and officiates, in order to effect and maintain peace; so it was in the *legal*, and so it is indeed in the *evangelical* dispensation, in both which a mediator is necessary, because of *transgressions*: "But God is one", and the son of God, the emphatical seed, is so divinely, mysteriously one with him; the effulgence of the father's glory, that between *them* none in heaven or earth is worthy to mediate, were there occasion; and not only so, but the divine persons, altho' distinct parties in covenant are so far from being at odds and variance, that the supposition of a mediator between them, would be much more absurd and superfluous, than between God and the first Adam in innocence. For sin and guilt are the only ground and occasion of a mediator between the holy majesty of heaven, and any other party in covenant with him. But as in the covenant of the eternal father and son, there is no transgression, and cause of distance or offence intervening, which is the case, in regard of all divine covenants with apostate creatures, so here is no occasion for a mediator. *

* Much must be understood and supplied, in reference to this confessedly difficult passage, to make out the apostle's sense in whatever manner it is expounded. The apostle in this place, among other things, is evidently considering the interest of the Gentiles in the abrahamic covenant,

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NOR is the legal dispensation that went before by Moses in any measure against the promises of God, or set up in opposition to the covenant of grace and redemption in Jesus Christ; yea so far from

covenant, or that all true believers whether circumcised or uncircumcised are the children of Abraham, and partakers of his blessing: And proves that the law, which was given afterwards, could have no effect to destroy the validity of the believers claim. This argument he also handles in the fourth of Romans. Having established this point, he proceeds, according to his usual method, to start and answer some objections to the doctrine he had been maintaining. See 19 & 20th verses, "wherefore then serveth the law"? This he answers in these words. "It was added because of transgressions till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not of one; but God is one". And why should it be thought that these words are any other than a reply to the objection, and what was incidentally occasioned thereby? Why must it be supposed that the apostle is still pursuing the same argument as above, when he is thus manifestly diverted from it? And yet the generality of expositors seem to go upon this supposition: And all that I have seen, labor to find out the force of his reasoning in the words, by considering the mediator Moses, as officiating only between God and part of the seed of Abraham, the Jews only exclusive of the Gentiles; and therefore infer in favor of the former argument, that that divine transaction, with the fleshly Israel, by the mediation of Moses, could not infringe the right of his spiritual seed, who had no concern with that law, but claim upon the foot of the prior promise to Abraham. If Moses mediated only between God and the *literal* not the *believing* seed: Then the supposition that the inheritance is by the law, and so against the promises, in such a sense as to cut off the right of believing Gentiles, who are not of the law is attended with this absurdity, that there is a mediator and only one *party*, that is God, for none but the Jews make any party in the legal covenant, besides God himself. Therefore the law of Moses does not destroy

from it, that it was calculated in a way of subserviency to it, and with a view to its doing every thing towards the justification of sinners, that it was in the nature and power of law to do: Insomuch,

stroy the claim of uncircumcised believers to the abrahamic covenant and blessing. Nearly thus, I think *Whitby*, *Lock*, *Doddridge*: Who perhaps are right. But it may be observed, that expositors, in this way, commonly say, that the promise, neeced no mediator like the law of Moses, but was given by God directly to Abraham But it may be asked, does not the abrahamic covenant comprize in it the gospel covenant in its first principles; for the apostle tells us, in this chapter, that the gospel was preached before unto Abraham, and preached to him in this very promise. And as such, why should it not require a mediator then as much as now? Christ is the mediator of the new-covenant; and was not this the covenant God gave to Abraham? Whereas if we understand the promise as made to the *seed* himself, the Lord Jesus Christ. in the view of the covenant of redemption, it is plain, that it differed from the law, in this respect, that it needed no mediator. And do not the words themselves lead us to this thought? "till the *seed* should come to whom the promise was made; and it, i. e. the law, was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one". The promise from God the father to Christ, the *seed* by way of eminence, is *direct*, but to Abraham and his common seed, it is *indirect*, and by the mediation of the son of God. So the apostle says at the 14th verse. "That the blessing of Abraham might come on the Gentiles *through Jesus Christ*. It may be supposed the blessing came upon *Abraham through Christ*, as much as it comes upon other Gentiles through him. It is natural to think the apostle in this place, endeavours to exalt the character of this divine *seed*, whom he represents as the source of universal blessings to the world and to give his readers a sublime and just idea of his person and perfections. Moses was the mediator of the Jewish covenant and peculiarity, and was honoured as a type of our Lord Jesus Christ, who is the

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much, that truly if a law could have been given to sinners and apostates, that could, consistent with the perfections of God, have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the "promise by faith of Jesus Christ might be given to them that believe". This appears to me to be the most easy, natural exposition of the apostle's words in this place, without observing the various glosses of others upon this passage.

WE may observe upon the words,

I. THAT God who is reconciling the world unto himself in Jesus Christ, not imputing their trespasses to them, as the foundation of this gracious dispensation, has made a covenant with his *chosen*, the emphatical seed of Abraham, with a reference to all his redeemed people.

Covenant of redemption.

THAT

the great mediator of the covenant of Abraham and the gospel mystery in general: But the promise and covenant as it respects *himself*, the *word*, who "was in the beginning with God and was God", admits of no *third person*. Here is nothing to create variance or distance, but perfect union and agreement. Thus every part and branch of the gracious dispensation and covenant is touched upon in these few verses. And it might be observed that it is common, to use the word *one*, not to signify absolute sameness or individuation, but union and agreement. Persons at variance are *two*: When reconciled they are *one* again. And the numeral adjective *ei's* used in this place for *one* often signifies not identity, but unity and affection As for instance the unity or oneness of marriage Gen. 2 24. "And they shall be one flesh". In the septuagint Kai esontai hoi duo eis sarka mian. The words are exactly the same Math. 19. 5. Mark 10 8. &c The same word is used to signify the union of true christians among themselves, and their union to the father and the son. John 17. 21. and ver. 22. The same word also signifies the oneness of the father and son.

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THAT there is a covenant and gracious dispensation, different from that of nature and law, which takes place, in respect of the human race, and in consequence of the primitive apostacy and defection from God and righteousness, with a view to the restoration and reconciliation of God's elect, is as certain as that we are sinners, that there is a divine revelation, a Savior, and a religion called by his name, of which he is the divine author and founder. And that something analogous to a covenant so called among men, subsists between God the father and his son Jesus Christ our redeemer, relative to the salvation of sinners as fundamental and introductory to this general scheme of grace, together with the nature, reasons, properties and fulfillment of this covenant, is what we are now to consider. And,

1st. As to the *reality* of such a kind of fœderal transaction, however mysterious and unsearchable by mortals, and to be contemplated with awe and reverence, both reason and revelation unite in their testimony for it; nor does it appear to me that, in general, what divines have offered upon this subject, from the holy scriptures, is chimerical and groundless.

Reality of it argued.

THE reasonableness, fitness, and moral necessity of such a covenant, will appear, if we consider mankind as alienated from God, guilty in his sight, and offensive to his holiness: If we consider the character of the supreme and holy law giver and governor, the majesty and purity of his law, the moral impotence of the sinner, the need of satisfaction to justice, as the ground of pardon, and of a divine supernatural influence in order to men's recovery to the image and life of God. How

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could the divine majesty, who is of purer eyes than to behold iniquity, treat directly with polluted sinners without a mediator? How could he forgive sins without that satisfaction that has, in fact been made, and the making of which, proves the moral propriety and absolute necessity of the thing? How could stupid apostate rebels be the objects of the divine confidence, any more than complacence, and be suitably qualified federates, in any direct covenant-transaction previous to their being born of the spirit, and renewed in the temper of their minds? And who is worthy to mediate, in this *high* sense between God and sinners? Who is able to make reconciliation for iniquity and bring in everlasting righteousness, to raise them that are dead, both in nature and morality, and engage as surety on behalf of faithless and condemned rebels? None! None but the son of God the express image of the father's person, by whom he made the world, who has the spirit without measure, and possesses all power in heaven and earth. He is worthy, he is able to stand up as a third person, between the angry deity and his rebellious creatures, to tread the wine-press of his father's wrath, to make peace by the blood of his cross, to slay the enmity and subdue the lusts of men, and having recovered them to the image and likeness, as well as favor of God, to bring many sons and daughters to glory.

A priori.

But does not this great and arduous undertaking, plainly suppose the formality of a covenant and previous agreement between the father who is to be reconciled, and the son who makes this reconciliation? The nature of the case seems to imply that the father consents to receive satisfaction

faction and atonement by the hands of the ſon, and that ſinners, under condemnation of law, ſhould be accepted and juſtified with him, thro' faith in the mediator's blood; elſe why ſhould this precious blood be thrown away and ſhed at all adventures? Would the ſon of God have undertaken this painful and moſt abaſing work without aſſureance from the father, that he would accept ſuch a vicarious ſacrifice, and acquit the principal offender, and that he ſhould not labor and expend his ſtrength, his treaſure, his reputation in vain? Muſt there not be a free voluntary conſent on the part of the ſon, thus to become a ſubſtitute and Savior to men, in order to the efficacy and virtue of his ſufferings and mediation? Therefore is not the natural language of this ineffable affair, ſomething ſuch as is deſcribed by MILTON in form of dialogue between the almighty father and his eternal ſon, ſeated on the celeſtial throne and the potentates of heaven around.

"Say heavenly powers, where ſhall we find ſuch (love?
"Which of you will be mortal to redeem
"Man's mortal crime: and juſt the unjuſt to ſave?
"Dwells in all heaven a charity ſo dear?
"He aſk'd but all the heav'nly choir ſtood mute,
"And ſilence was in heaven":

Till the SON anſwers.

"FATHER! thy word is paſt, man ſhall find grace.
"Behold me then! me for him, life for life
"I offer, on me let thine anger fall;
"Account me man: I for his ſake will leave
"Thy boſom, and this glory next to thee
"Freely put off, and for him laſtly die
"Well pleas'd, on me let DEATH wreak all his rage." B. 3. l. 113.

AND

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And the holy ſcriptures plainly and plentifully intimate and hold forth a covenant and reſtipulation between the divine perſons in reference to man's redemption: So in our text we read, That to the promiſed *ſeed*, to Chriſt were the promiſes made; which promiſes and reward imply a ſervice to be performed, a work to be done: The promiſe and covenant of Abraham, couched under this, or if it be better to ſay, *typical* of this, required conditions, even the walking perfectly before God, and complying with all the intimations of the divine will: For though Abraham was juſtified by *faith* like other good men: Yet the continued favor of heaven depended upon his future faithfulneſs. And our Lord towards the cloſe of life here on earth, appeals to his holy father ſaying, "I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do;" and therefore claims glorification on the part of the father, as the recompence of his faithful ſervices, which implies an agreement and previous compact. And the inſpired Pſalmiſt brings in the Meſſiah, in proſpect of his incarnation and travel on earth, ſaying "Lo! I come, in the volume of the book it is written of me; I delight to do thy will O my God, thy law is within my heart". And under the figure of David, the Meſſiah ſeems to be evidently intended when we read Pſal. 89. 3. "I have made a covenant with my choſen". And in Pſal. 2d the father promiſes and ſtipulates in regard of the ſon ſaying, "aſk of me and I will give thee, &c.—In Iſai. 53. we have the expreſs condition on the part of the ſon, his making his ſoul an offering for ſin, and the reward and promiſe on the part of the father, He ſhall ſee his ſeed—He ſhall juſtify

From ſcripture.

justify many. And because he shall bear their iniquities, therefore I will divide him a portion with the great, and he shall divide the spoil with the strong. In allusion to conquerors in war. So 50th chapter 5. v. and on——10. And in chap. 42. The address is directly to the son, in those remarkable words, after the declaration of his qualifications and services, 5th verse "Thus saith God, &c.——8. Read also 49 chap. aforesaid, to the same purpose.

II. WITH regard to the *nature, quality,* and accomplishment of this covenant, it may be observed, that as the whole œconomy and scheme of redemption plainly supposes, such difference of personality in the divinely high contracting parties, as to be a ground and foundation of mutual contract and confidence, such as a proposition upon the one hand, and a consent upon the other, a receiving of satisfaction upon the part of the father, and a making of it upon the part of the son, a promise and reward from the former, together with an investiture commission and power, and a work, service and engagement from the latter. As the nature of the thing, I say, the very notion of redemption supposes and implies these things, so we find in fact, agreable to the holy scriptures, that there is a proposal, a giving and sending commissionating on the part of the father, and a voluntary free consent, a coming, obeying and dying upon the part of the son. "Lo, I come to do thy will—mine ears hast thou opened." "I lay down my life that I might take it again: No man taketh it from me, but I lay it down of

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Nature & fulfilment of this covenant.

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of myſelf: I have power to lay it down, and power to take it again: This commandment or commiſſion have I received of my father."

The ſon undertakes and engages to perform what he afterwards fully accompliſhed and finiſhed, even the laying down his life for the ſheep, reconciling for iniquity, preaching righteouſneſs in the great congregation, delivering the meſſage of God the father faithfully, and drinking of the bitter cup which might not paſs from him, ſeeing he ſtood in the place of ſinners and was a ſacrifice of expiation for the ſins of the world:—Theſe inſtructions Chriſt received from the father, and he freely conſented to obey them and actually fulfilled them, wherefore he ſays, I have finiſhed the work which thou gaveſt me to do, and which I undertook at thy motion, in full confidence of thy promiſes, even as thou, O father, haſt alſo confided in thy ſon.

On the part of the father the holy ſcriptures teach us, that he promiſes, and does not fail to make good his word, to ſeal, ſanctify and inveſt the ſon in office and authority, giving him the high commiſſion of prophet, prieſt and king of the church, and judge of quick and dead: Conſtituting him prieſt forever after the order of Melchiſedic——giving him to be a light to Gentiles, and ſalvation to the earth——giving him power over the nations, and a name above every name; ſaying, "thy throne, O God, is for ever and ever;" thy dominion univerſal and uncontrouled in heaven and earth.

Accordingly he bruiſes the ſerpent's head; cruſhes the powers of darkneſs, breaks in pieces the nations, and aſſumes a powerful reign. And

God

God according to his covenant, upholds him, ſtrengthens and ſucceeds him, and declares his high approbation of him: He is glorious in the eyes of the Lord, accepted in his work, and ſees the travail of his ſoul, and is ſatisfied; is *now* highly advanced for his virtuous voluntary humiliation and ſuffering, and waits the final triumph, and glorious concluſion of the whole action, the completion of the joy that was ſet before him, in the covenant of his father, when he conſented to endure the croſs, and to deſpiſe the ſhame of it. Dii VII. PA. II.

3dly. THIS covenant has reſpect to the elect of God, to ſinners of mankind: For their ſakes it was Chriſt ſanctified himſelf, and became devoted to this ſervice. It was to be a propitiation for the ſins of the world, that God the father ſet him forth; and conſidered him, in his own purpoſe and decree, as a lamb ſlain from the foundaition of the world. It was becauſe God ſo loved the world, beyond the power of language to expreſs, that he did not ſpare but deliver up his only begotten ſon for us all, and ſent him into the world, not to condemn the world, but that the world through him might be ſaved. This divine covenant of the father and the ſon has reference to man's redemption, and is a part of that adorable and gracious plan, concerted in heaven and put in execution on earth, in conſequence of the apoſtacy, for the recovery and reconciliation of a loſt world, in a way conſiſtent with the perfections and moral government of the deity. In relation to miſerable ſinners among men, the divine perſons condeſcend, in a way of amazing love and goodneſs, to ſtipulate and agree;— Loſt man the object of it.

gree ;—the father to pardon and receive to the favor, the ſon to atone and become ſponſor for them.

THE reference of this eternal covenant to the ſons of men, is intimated in the text, where it is ſaid, "to Abraham and his ſeed were the promiſes made." The covenant, tho' immediately and principally reſpecting the ſeed by way of emphaſis, the Lord our redeemer, yet in a ſecondary and ſubordinate view had reſpect likewiſe to the Patriarch himſelf, and his natural and ſpiritual offspring. Abraham ſtood in a ſpiritual covenant-relation to God, and figuratively repreſented the Savior, and his ſeed among men, and the covenant of God with him, as well as the goſpel better covenant that ſucceeded the diſpenſation of law. And the ſeed of Abraham, according the fleſh, together with the believing among the Gentiles, are in a *more remote* ſenſe conſidered, as included in the covenant and promiſes in the text. All the families of the earth, as well as the houſe of Jacob, are in a *low* ſenſe, bleſſed in the perſon and righteouſneſs of that father of the faithful, in a way analagous to the higher benediction they receive in his SEED, Meſſiah, and figurative of it. This covenant is called the covenant of redemption, becauſe of the reſpect it has to the redemption of mankind, this being the great object and ultimate view of it: Which falls under further conſideration, and will be more illuſtrated under the next head, which is as follows, viz.

II. That God, who at ſundry times and in divers manners ſpoke in time paſt unto the fathers by the prophets, and who in theſe laſt days hath ſpoken unto us by his ſon, has ſeen fit, by frequent

quent repeated revelations, in a long ſucceſſion, by various figures, and typical federal tranſactions, with the Patriarchs and church of old, *gradually* to unfold and lay open his own eternal purpoſe and covenant with his ſon, relative to the redemption and ſalvation of this apoſtate world. Di. VII PA. II.

If it be enquired or demanded, what have we worms of the duſt, to do with the councils of heaven, and the ſecret tranſactions and engagements of the divine perſons before the foundations of the world, and what good purpoſe can ſuch myſterious diſquiſitions ſerve? It may be anſwered. we have nothing to do with them, further than they have with us, and God has been pleaſed to reveal them to us in his word; but ſo far forth they muſt be of importance, becauſe they are his revelation to us. Becauſe they concern us, therefore they are revealed to us; and ſo far forth as they are revealed, it behoves us to examine and underſtand them.

If it be aſked therefore, why has God revealed theſe things to us in his word? The anſwer is plain, becauſe we are ſo nearly intereſted in them; and they are ſo many ways neceſſary and uſeful to our ſalvation. For however we may be ſunk in vice and dead in treſpaſſes and ſins, yet the power of natural reaſon ſtill remains, and we may, at leaſt, have a ſpeculative underſtanding of the divine diſpenſations, of our forlorn and guilty ſtate, the need of a Savior, and the mercy of God in order to our redemption, as it is made manifeſt in the goſpel. God works upon us by moral means, and in a way conſentaneous to the natural faculties of the human mind; his goodneſs is calculated to produce repentance

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pentance and winn the heart, and the revelation of his gracious design, in union and covenant with his son, to inspire encouraging hopes, to rouse the attention of mortals, and facilitate and promote the great end of all his moral administrations, their return to duty and holiness, and recovery to life and happiness.

And since the whole certainty and reason of our redemption depends upon the mediation and grace of the son of God, and the pleasure and acceptance of the father in relation to what he was to do and suffer for us, thence we may conclude that the first revelation that was made to the transgressors in paradise, "That the seed of the woman should bruise the serpent's head," was designed to inform them of this divine *agreement*, and *openly* to insure to this divine seed the salvation of all such from among the children of men, as in opposition to the designs and interest of the serpent, should belong to his family and kingdom: For the promise seems to be as directly made to the promised SEED himself, as to those from whom he was to descend, and might as justly be claimed by him upon condition of suffering the bruise of his heel, as by the sinner in case of union and alliance to the Savior.

The same promise and covenant was renewed to Abraham, with this further particular circumstance, that this blessed person should descend from his loins, after the nations and families of the earth were so greatly multiplied: The apostle says expressly once and again, that *to this seed*, to Christ, were the promises made; not that it was necessary this promise should be

thus

thus made and written, for the ſecurity and encouragement of the ſon of God in his great undertaking; for with the father's will and fidelity towards him, he was fully acquainted & ſatisfied from the foundations of the world, but for the ſake of the Patriarch himſelf, and in him, for the hope and conſolation of all mankind, was this declaration of the divine counſel and purpoſe made: Even that all nations might have confidence in God, as the great Savior and reconciler of the world by JeſusChriſt, whoſe undertaking, he had engaged to crown with a glorious ſucceſs, and render his incarnation and ſufferings the means of ſalvation to the ends of the ages and of the earth.

THE word and the ways of God are full of meaning and wiſdom. This promiſe and covenant,

1. HAS reſpect to Chriſt, the ſeed of the woman and of Abraham: To him it has a primary reference, and is thus made manifeſt to the world, as a ground of aſſurance and conſolation in God. 2. It has a ſecondary and direct reference to Abraham in perſon, for to him, as well as *this ſeed*, were the promiſes made: And God covenanted with Abraham to make him, not only the father of a numerous race of heirs, but alſo of that *eminent ſeed*, who was to be ſuch an extenſive bleſſing to the world, agreable to that higher covenant God had made with *him*.

3. IT has relation moreover to all the ſeed of Abraham according to the fleſh, and eſpecially to the poſterity of Iſaac, who was by promiſe, and born of the free woman; and further had reſpect to all thoſe whom Iſaac, in this circumſtance typified, they being ſpiritually free, and,

Di. VII PA. II. as he was, the children of promiſe, and of God by faith in Jeſus Chriſt: For God conſtituted Abraham by covenant, the father of the faithful of all ages and nations, not only of the Jews and circumciſion, but of the Gentiles, of chriſtians alſo, who are of the faith of Jeſus Chriſt, and not of the bond-maid, and the works of the law. For Abraham had faith imputed for righteouſneſs, before he received the ſign of circumciſion, that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed to them, likewiſe. The abrahamic covenant reſpects all believers in Jeſus Chriſt, equally with his natural ſeed according to the promiſe: And they may plead and claim the promiſes of this covenant, in regard of ſpiritual eternal bleſſings, upon as good grounds, as the fleſhly ſeed could claim temporal and worldly bleſſings, in virtue of their connection with Abraham, and as heirs of him, to whom God promiſed ſaying, "to thee and to thy ſeed after thee will I give the land wherein thou art a ſtranger, all the land of Canaan for an everlaſting poſſeſſion." This ancient covenant as it reſpected Abraham and his ſeed, ſhadowed forth in the 1ſt place, the covenant of redemption, and the divine promiſe to the Meſſiah, that God would give him the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion, make him king in Zion, and give him a numerous ſpiritual ſeed, and ſubdue the power and kingdom of ſatan under his feet.

2. It alſo typified and adumbrated the covenant and diſpenſation of Moſes, that ſucceeded;

ceeded; that mixed conſtitution of religion and politicks, according to which, proſperity and glory in the land of Canaan, and the favor of God their king, was inſured as the reward of obedience to that law, and worldly curſes threatned to the tranſgreſſors of it, as a kind of new edition of the primitive law of nature, a diſpenſation in ſome regards ſimilar to Adam's, yet deſigned to indicate the malignity of ſin, the need of redemption, and point out the Savior, among other ends, it was calculated to ſerve.

3. The abrahamic covenant was alſo a figure and emblem of the goſpel in its full glory: And an obſcure repreſentation of the covenant and perſonal diſpenſation of our Lord Jeſus Chriſt; of the gracious method of acceptance with God, thro' faith imputed for righteouſneſs, and of the eternal bleſſings of the redeemer's kingdom: For ſo Canaan was a type of heaven, and the manner of conquering and acquiring poſſeſſion of it by the ſeed of Abraham, a figure of that miraculous grace, which recovers ſinners from their bondage to corruption, ſubdues their luſts, delivers them out of the hands of their ſpiritual enemies, introduces them to the liberty of the ſons of God, and makes them more than conquerors, in the poſſeſſion of an immortal unfading inheritance.

Though it is but little we underſtand of the myſteries of divine providence, and the meaning of thoſe ancient emblematical facts, recorded in the holy ſcriptures, and are very liable to err, as yet, in our conjectures concerning them; nevertheleſs, as it is made evident by the new-teſtament writings, that they had ſuch typical refer-

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ences; ſo for inſtance, the birth of Iſaac, which was out of the ordinary courſe of nature, and the fruit, not of nature, but of grace and promiſe, ſeems to be a plain index of the birth of Chriſt, which was miraculous and beſide the common laws of nature, and was ſuch an expreſſion of the grace of God, with a view to the eternal ſalvation of the world, in a way above and beſide nature, and the original conſtitution of things; as might fitly be repreſented by the ſingular favor of God to Abraham, in the extraordinary birth of Iſaac, and the vaſt emolument of his houſe, in a long ſeries of earthly felicity and glory.

And further, the numerous poſterity of this ſon of the promiſe, countleſs as the ſtars, bro't into life, through him, in a preternatural way, and conducted through it by the perpetual exertion of a miraculous providence, ſeems to be not an inſignificant emblem, of the ſpiritual ſeed of the true Iſaac, a great multitude which no man can number, quickened with their Lord both in the moral and natural view, ſupported by a divine power and ſupernal influence, and finally advanced to a ſtate of immortal life and happineſs, in ſpite of all oppoſition, obſtructions and numerous enemies, more formidable than the ſons of Anak.

The ſtory of Joſeph, as it is in itſelf moſt moving, ſo it looks like a deſigned prelude to the ſlavery and deliverance of the Hebrew nation in Egypt, and advancement to power and great poſſeſſions in Canaan: It ſeems alſo to be a lively type and emblem of the humiliation and exaltation of the Lord Jeſus Chriſt, and the various

rious condition of all his people, considered as loſt by nature, debaſed by vice, but raiſed and dignified by grace. But perhaps more than enough has been ſaid of this kind——Yet we have reaſon to think, that after facts and revelations ſerve to diſcover to us, at this day, much myſtery and meaning in thoſe ancient records, which the people of thoſe times, were, generally ſpeaking, great ſtrangers to.

So St. Paul has informed us, in this epiſtle, that the bond-woman and the free-woman, in the myſtical ſenſe, ſignify the two covenants, that of Moſes and that of Chriſt, the law and goſpel : For theſe things, ſays he, are an allegory : Agar is mount Sinai from whence the law was given, and repreſented Jeruſalem, that continued in bondage to the law, notwithſtanding faith was come, and the church of God was no longer under this ſchool-maſter. But Sarah anſwered to the ſpiritual Jeruſalem and goſpel-ſtate of freedom, and to the once barren Gentile church, which is now become numerous as the ſeed of Iſaac, and breaks forth into joy, like Sarah upon the proſpect of fertility, and when it was foretold ſhe ſhould have a ſon. The apoſtle ſometimes indulges, not a little, to this typical vein of writing.

The moſt ancient revelations and diſcoveries relative to the covenant and ſcheme of grace and redemption were very much clouded and concealed, in theſe figures and allegories, and wrapt in myſteries which were afterwards gradually unfolded, by events and clearer prophecies.— Thus it was with many of the revelations of the prophets, David, Iſaiah, Daniel and others, and

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with the typical ceremonious inſtitutions of Moſes; though they gave general intimations of a Savior, and afforded ſomewhat clearer views of the gracious diſpenſation, yet they ſeem not deſigned at that time to be fully underſtood and comprehended, but rather to prepare the way for the riſing of the ſun of righteouſneſs, and the clear day light of the goſpel, and that when the whole deſign was laid open to view, and no longer a myſtery, it might appear that one and the ſame uniform ſcheme of providence had been all along carried on in various ages, and under all diſpenſations, by which means the goſpel and the divine author of it, would come recommended to the world, when they made their appearance, and wear the more indiſputable character of truth.

But now ſince God has ſpoken to us by his ſon from heaven, he has made known to us the myſtery of his will, according to his good pleaſure which he hath purpoſed in himſelf; the myſtery which has been hid from ages and generations, and by the revelation of which he has now ſhewn to thoſe ages that were to come, the exceeding riches of his grace, in his kindneſs towards us, through Jeſus Chriſt, according to the eternal purpoſe which he purpoſed in Jeſus Chriſt our Lord! A moſt myſterious and extenſive ſcheme of grace reaching to all nations, ages, and the ends of the earth, comprehending Gentiles as well as Jews, for they are all one in Chriſt Jeſus.——A ſcheme of amazing mercy projectedin Chriſt Jeſus, the ſeed to whom the promiſes are made in the covenant of our redemption, and who having undertaken as our redeemer,

redeemer, became ſubject to the ſtroke of juſtice, and it pleaſed the Lord to bruiſe him, and to put him to grief. "But he was wounded for our tranſgreſſions, and was bruiſed for our iniquities! And now behold, becauſe he made his ſoul an offering for ſin, and ſuffered the juſt for the unjuſt, God cauſes him to ſee his ſeed and the travail of his ſoul, fulfils his promiſes to him, cauſes him to juſtify many, and makes him his ſalvation to the ends of the earth." Di. VII. PA. II.

Upon theſe things, it is natural to reflect. 1. Upon the truth and faithfulneſs of the unchangeable God, who remembers his covenant forever, and the word which he commanded to a thouſand generations. "His word ſtands faſt in heaven; he is the Lord and changes not." He fulfils his promiſe both to the redeemer and the redeemed, both to the mediator and mankind, to Abraham and his ſeed; the ſerpent's head is bruiſed, and the redemption of God's people draweth nigh. As God's mercy is above the heavens, ſo his faithfulneſs reaches unto the clouds, where he has bent his beauteous bow, the token of his everlaſting covenant with the earth. All God's works are truth and his ways judgment, and not one title of his law or promiſe ſhall fail till all be fulfilled. And as he has hitherto ſhewed himſelf ſtrong and faithful in behalf of his Saints and his Meſſiah, ſo we have the higheſt aſſurance of the accompliſhment of all his purpoſes and deſigns of mercy, relative to the kingdom of his ſon, and the ſalvation of ſinners. None of his promiſes ſhall fail forever: The whole earth ſhall be filled with the glory of the Lord. "His ſeed will I make to endure for-

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ever: My covenant will I not break with mine anointed, nor alter the thing that is gone out of my mouth: Neither will I suffer my faithfulness to fail." With unshaken confidence therefore may we set our hope in God, who is the confidence of the ends of the earth, and of them that are afar off upon the sea. In him we may safely trust, at *all times*, even in the midst of darkness and sore distress; for though clouds may be round about his throne, yet justice and judgment inhabit there. The SON of his bosom, and *Abraham* his friend, who against hope believed in hope, yet have not been ashamed, but in different, though similar views, have experienced the divine veracity, and become the fathers of many nations: And it is good therefore for a man, both to hope and quietly wait for the salvation of God. For blessed is the man that trusteth in the Lord: They that trust in the Lord shall be as mount Zion which cannot be moved: For "as the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever."

Psal. 65. 5.

Psal. 125. 2.

AND the faithfulness of God should be the matter of our *imitation*, as well as the object of our confidence: Nor can we reasonably wait and hope for his promise, unless we are concerned to resemble him in his truth. It was *faithful* Abraham that received the promises, and concerning him, who is the root and offspring of Abraham, as well as David, God the father testifies saying, "thou loveſt righteousness and hatest iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows."

Heb. 1.9.

2. THE

2. The ſecond reflection is this, That the myſtery of our redemption, and ſcheme of grace and ſalvation, projected in Chriſt Jeſus, and revealed in the holy ſcriptures, is *ſomething* more than the religion of nature, and vaſtly ſuperior to any ſyſtem of morality dictated by the unaſſiſted reaſon of mankind. For it takes place in conſequence of the defection of nature, and the ruin of her conſtitution; it was planned in the council of heaven, and depends upon the eternal covenant and mutual compact of God the father and the ſon; it is quite out of the road of reaſon and above all her reſearches, and ſo far forth as *redemption* and *grace* are concerned, it is matter of pure revelation. Dii VII. PA. II.

The religion of nature, ſince ſin entered into the world, is a lame, puzled, imperfect thing: And though every genuine principle and duty of nature, makes an eſſential part of the goſpel-inſtitution; yet nothing but the chriſtian revelation added to reaſon, and nature ſupported and aſſiſted, by that gracious hidden myſtery which the ſcripture has unfolded, can furniſh out to us a *finiſhed* ſyſtem of religion and divinity. The goſpel or diſpenſation of grace in general, is the *revelation of a myſtery*, if we may believe St. Paul, who often aſſerts it. But natural religion cannot with much propriety be called a myſtery, and I think with leſs reaſon may it be ſtiled the *revelation* of a myſtery.

These things ſo nearly coincide with what I delivered to you, ſome years ago, upon the ſame ſubject, in my laſt diſcourſe from the doxology in the laſt of Romans, that to anſwer a double purpoſe, I ſhall now give you the remainder of this reflection,

Di.VII. PA. II. reflection, in my own words at that time, & upon that occasion. If they *then*, served any special and valuable end, through the good disposition of the hearers, they may *now* probably answer a better, not only in confirming your opinion, in the high esteem and veneration I have of gospel mysteries, and of that supernatural scheme of grace and salvation, unfolded in the scriptures; but also to rectify any misconstruction, and bad use that ill-minded persons may have endeavored to make of what was then offered, in simplicity and godly sincerity. My words, without the least variation, as they are now written, and were then delivered, are as follows.

"THE gospel of Jesus Christ is a fund of glorious light and grace, and every way greatly superior to the meer light and religion of nature. It is the best news that ever reached the world, it comes from heaven to earth, and is brought by no meaner messenger than the only begotten Son of God himself, and it relates to affairs of the highest importance & consequence, and is matter of universal joy and triumph. What enemies therefore are such to mankind and to themselves, who set themselves to depreciate this revelation, and set up the light of nature in opposition to it, as a better and more certain rule and guide to happiness; or who consider it upon a level with human reason, and only as a new or more perfect edition of nature's law and religion? How very much to be blamed are those ministers of the gospel, who pass over its peculiar glories, and those unsearchable riches of divine grace it displays, and *chiefly* content themselves with preaching the morality of nature, and the meer

dictates

dictates of reason, which, tho' part of the religion of the gospel, yet falls vastly beneath that revelation of the mystery which is now made known to all nations. If this hath been my own fault, in any measure, may this sin of ignorance be forgiven. And may I be led more and more to the acknowledgment of the mystery of God, and of the father and of Christ!" Di. VII. PA. II.

And I the rather chuse to repeat this last sentence, relating to my former apprehensions and discourses concerning natural and revealed religion, and my pious wish for further light in the gospel mystery, that by the bare hearing of it, you may at once see, that it plainly is not, what some people, not attending sufficiently to the meaning of the words, may perhaps call it a recantation. And to what was then said, I would now further add, let men call it what they please, that upon my first engaging in the ministerial work, my attention was much turned to the great principles of natural religion, which are indeed, the foundation principles of all true religion: These, being most plain & demonstrable in the way of reason, I have often thought detained me too much in their service: And I have often said it, occasioned, in some faulty degree, my neglect of those glories and mysteries, that are more peculiar to the gospel. And yet it is very certain, no man can preach the gospel well, that is not thoroughly versed in the principles of the religion of nature, and a neglect here is often attended with great and fatal inconveniences. Neither would I be thought to insinuate, so false a thing, as that at any time whatsoever I did not preach what is peculiar to the gospel, as it stands distinguished from nature, though I may have neglected to do it justice.

I FREELY

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I FREELY own myſelf indebted to the goſpel for views and impreſſions that nature does not furniſh: And glory in it, as the power of God to ſalvation: And as I am not aſhamed of that goſpel, which has occaſion many ways to be aſhamed of me, ſo I am not aſhamed or afraid to own that my views of the goſpel gracious ſcheme, have been in ſome reſpect enlarged by reading *Taylor's key to the epiſtles*, however different, in the main, my ſentiments are from his, as appears ſufficiently in the ſtrain of theſe diſcourſes. And what leads me particularly to the mention of this, is, becauſe the reading that treatiſe, ſome time before partly occaſioned thoſe diſcourſes abovementioned, from which the foregoing paſſage is extracted. I only further add, that I mean not ever to neglect the doctrines and duties of natural religion in my miniſtry, but yet that I may bring to you diſcourſes of an evangelical ſtrain, and calculated for the enlightning, converſion and ſalvation of ſinners, is my higheſt ambition and chief endeavour; even that I may come to you, from time to time, in the fulneſs of the bleſſing of the goſpel of Chriſt. AMEN.

Of

Of the Law of Moſes, or Jewiſh Peculiarity, as the firſt Covenant under the Apoſtacy.

HEB. IX. 1.

Then verily the firſt Covenant had alſo Ordinances of divine Service, and a worldly Sanctuary.

THE conſtitution of Adam and innocence when conſidered by uninſpired writers in reference to the general diſpenſation of grace and ſalvation in Jeſus Chriſt, that ſucceeded to it, is commonly called the *firſt covenant*. And indeed it was firſt, both in order of nature and of time, and was a covenant of law and works, adapted to the character and ſituation of innocent and perfect creatures, in like manner as the following conſtitution of grace and mercy in the ſecond Adam is ſuited to the condition and circumſtances of unhappy ſinners and apoſtates. D.VIII PA. I.

BUT the law of Moſes, the jewiſh peculiarity, conſidered as prior and preparative to the chriſtian heavenly diſpenſation ſubſequent to it, is, by the inſpired author of this epiſtle, ſtiled the firſt covenant

D.VIII PA. I.

nant in our text; and so in the foregoing chapter he calls it the first and the old covenant. "For if that first covenant had been faultless, then should no place have been sought for the second". And again, "In that he saith, a new covenant he hath made the first old."

THAT the sacred author of this epistle, justly supposed to be St. Paul, by the first and old covenant, intends the law of Moses and jewish dispensation, not directly or principally the covenant of Adam, and original constitution of law and nature, is but too evident to any one that reads, to need any direct proof and confirmation. The general design and governing view of the holy writer, through this whole letter to the Hebrews, plainly shews it: For he all along sets himself to demonstrate the superiority of our great high priest Jesus Christ to the priests of the Aaronic order, and of *his* dispensation and covenant to that of Moses, and considers the two dispensations of Moses and Christ, of law and gospel by way of *contrast*, giving every way the preference to the latter. In the beginning of the 8th chapter the author gives us the sum of what he had before spoken viz. "That we have such an high priest, who sits on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man"; and of which heavenly things the tabernacle covenant and whole œconomy of Moses was only the example and shadow. "For see, saith he, that thou make all things according to the pattern shewed to thee in the mount". His law and constitution was only a copy; and its principal excellency and glory consisted in its relation to something better. "But

now

now *He*, Christ hath obtained a more excellent ministry than that of Moses, by how much also he is the mediator of a better covenant, which was established upon better promises". And in the verse following the text, the holy writer points out the typical reference of the *tabernacle apparatus*, how it was a figure for the time then present, and respected the Messiah, his sacrifice, intercession and entrance into the holiest, having obtined eternal redemption for us. D.VIII PA. I.

THE word translated covenant in the text, is in the Greek *tabernacle*, which because it contained the mysteries and arcana of their religion and peculiar covenant, being their sanctuary, and the palace of Jehovah their King, is therefore used to signify the dispensation itself, and is so understood and rendered by the translators. "Then verily the first covenant had ordinances of *divine service* and a *wordly sanctuary*.

THERE was something in that covenant that was *worldly* and yet *divine*: It was *a sacred kind of policy*, according to which religion and government, were interwoven with each other, and blended together. The laws of the state were the immediate laws of God their king, and therefore entered into the essence of their religion;—those carnal ordinances had reference to things spiritual and divine, their laws civil and ecclesiastical flow'd directly from the same fountain and authority, and the whole constitution was divinely calculated to shadow forth a better covenant and dispensation that was to come, to demonstrate the great evil of sin, the need of a Savior and redemption by his blood, and moreover to serve in some sort as a specimen and revival of that ancient primitive dispensation and covenant of law and works, the violation

D. VIII. PA. I.

violation of which, was the introduction of sin and death into the world, and made way for the gracious œconomy, and rendered it necessary, in all its various forms.

Upon the whole, both the law of Moses and of Adam were *first covenants*, considered under different views and relations; but as only the former bears this appellation in the holy scriptures, so the latter or Adamic constitution, ought not to be mentioned under this title, without some mark of distinction, that the idea of the divine dispensations may be kept clear and unconfused. So likewise, forasmuch as the present glorious dispensation of our Lord Jesus Christ, as contradistinguished to that of Moses, is, in the language of scripture, stiled the *new* or *second* covenant, it tends to create confusion in the minds of men for uninspired writers to take the liberty, to denominate the covenant and dispensation of grace in general from these epithets.——But few have understanding and a judgment nice enough to distinguish aright when ideas so different are annexed to the same terms: One being very complex and general, the other particular.

Adam's covenant, and the law in that view, was a constitution that took place prior to all displays of grace in a redeemer, and before occasion was given therefor: Whereas the covenant and law of Moses is no other than a part of the general dispensation of grace in Jesus Christ, which has had various openings, and gradual manifestations:——That law was designed for various purposes, looking back to the first, and forward to the second Adam, and these peculiar dispensations, and contained in itself a distinct system of religion and politicks. And this is the subject that

that falls under our present consideration: in speaking to which, in some measure agreeable to our text, we may observe, D.VIII. PA. I.

THAT the law of Moses contain'd a peculiar covenant-dispensation, in reference to the house of Israel.

THAT this fœderal dispensation was of a worldly political nature.

THAT this covenant and law of Moses was at the same time an institution of religion, containing ordinances of divine service.

THAT this dispensation was of a figurative and typical, as well as *worldly* and *religious* nature.

I. THE covenant and law of Moses contain'd a peculiar covenant-dispensation in reference to the house of Israel.

THE terms law and covenant are promiscuously applied to the dispensation of Moses, as well as of Christ. And indeed law and government in the very nature of them, involve the idea of compact and agreement, either *virtual* or *explicit*: and so if we view the thing the other way, we shall find that in every proper covenant, including a promise and condition, there is suppos'd an obligation equivalent to that of a law, whereby the parties stipulating become mutually bound to each other, and to the performance of the parts respectively assign'd them. Hence the nearly synonimous and frequent use of the words law, covenant, constitution, dispensation.

BUT moreover, that the dispensation or law God gave by Moses, comprehends a *covenant-constitution*, in regard of the seed of Jacob to whom this law was given, is asserted in the text. "Then verily the *first-covenant* had ordinances of divine The law of Moses a covenant

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service, and a worldly sanctuary." The first covenant was the mosaic œconomy and dispensation, as was observ'd before: for the apostle does not run the parallel between Adam and our Lord Jesus Christ, but between Moses and Christ, and the jewish and christian dispensations. The law he treats of cannot be the original constitution of nature and morality, consider'd in the main and primary view, because there was a disanulling of that commandment, and that by reason of the weakness and unprofitableness of it: because that law made nothing perfect, and under that dispensation there was a succession of priests, who were not suffer'd to continue by reason of death. Moses was the mediator and manager of that covenant, and it stood only in meats and drinks and divers washings and carnal ordinances, imposed on them until the time of reformation.—By the blood of goats and calves, the high priest then entered into the holy place; and such like blood sprinkling the unclean sanctified to the purifying of the flesh: it must therefore be the law of Moses that is intended by this first covenant, which had ordinances of divine service.

And this Mosaic or Jewish law, is in so many words call'd a *covenant*, as you may read in Exod. 19, 5 and on, which was just before the giving the moral law, the ten commandments from Mount Sinai. "Now therefore if ye will obey my voice indeed, and keep my *covenant*, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people,

people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." So Deut. 29. 1. "These are the words of the *covenant* which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb" or Sinai, when he gave them the *moral law* in thunder and terrible majesty. And at the 9th v. the Lord exhorts them by the hands of Moses saying, "Keep therefore the words of this *covenant*, and do them, that ye may prosper in all that ye do." This has reference to the *judicial* and *ceremonial*, as well as moral laws. And it follows, "Ye stand this day all of you, before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel; your little ones, your wives, and the stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water; that thou shouldest enter into *covenant* with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob. Neither with you only do I make this covenant and this oath, &c.

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That God who called faithful Abraham out of his own idolatrous country, to go into a land in which he was a stranger, and which he should after receive for an inheritance—who gave him the law and covenant of circumcision, as a prelude to the

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mosaic œconomy and institution which was to take place in after ages—who made a noble grant of the whole land of Canaan, by promise to himself, and his heirs, whom, by faith, he saw would be exceeding numerous, answerable to this extent of territory—who, after they were become multiplied as the stars of heaven, and had been long inslav'd and greatly humbled in Egypt, to prepare them for prosperity and high advancement, brought them forth, from the iron furnace and house of bondage, with a strong hand and stretched out arm, in view of the admiring, superstitious nations—who was now conducting them by his special, miraculous and amazing providence, to the full possession of the *good land,* which had been so long in reversion for them, and the forfeiture of which pleasant and fertile country, God was now about to take from the present abominable superstitious inhabitants, by a very singular dispensation: That God, I say, who was in some eminent sense, the God of Abraham, the God of Isaac and the God of Jacob, was graciously pleased, after having thus redeemed his people, given them liberty and enlargement, and taken them for his own possession and inheritance, to enter into a very peculiar and uncommon covenant and agreement with them, different from that of all other nations, and of which, some intimations had been given, in God's favourable dealings with the holy patriarchs from whom they were descended.

The tenor and substance of this covenant and peculiar dispensation was, That in case they should adhere stedfastly to Jehovah their king, and carefully observe and keep all his commandments, statutes and judgments, which he gave them by the hand

hand of Moses, his great prophet and lawgiver, and not defile themselves with the idolatries and abominations of the countries round about them; or of the nations among whom they were going, and whom God, by their means, would expel; for such impurities and superstitions; then, the God of their fathers would be their God in a special and emphatical sense, and would distinguish them from all other nations, in earthly prosperity, plenty and glory, as much as they should distinguish themselves by their virtue, obedience and loyalty to God, their immediate king and lawgiver.

The *condition* of this covenant on the part of the Israelites, was constant obedience to those laws and instructions, which God their king should impose, and which were designed for their peace and well-being, considered as a community and common wealth, for the right administration of government within themselves, and their security against any ambitious designs of their neighbours; and also calculated for the establishment, promotion and preservation of the worship of the one true God, in opposition to all kinds of idolatry and polytheism, which was the scandal of the nations round about them, and of the world in general; and which enormous impiety, this singular dispensation erected in the open view of mankind, was calculated to discountenance and reform.

The *reward* promised upon the part of God, their king and governor, to the obedience, faithfulness and loyalty of his Israelitish subjects, was protection in those invaluable privileges and immunities, in which they were invested, security against evil, foreign and domestic, together with plenty, peace, happiness, even all worldly prosperity in the land of Canaan.

The

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THE ground and reason of this peculiar covenant and dispensation, among other things, seems to have been as follows: It was the prevailing notion of idolaters, that their temporal worldly blessings were the gifts and favours of such false and inferior deities as they adored; and that the government of providence belong'd to them in their several departments. Now in opposition to this vain imagination, to disprove and counteract it, and effectually to convince the world of their fatal error and mistake, and shew that the *great* GOD had reserved this *power* to himself, as his own prerogative, this singular dispensation was erected, agreeable to which the nations might observe how that these blessings were liberally dispensed by Jehovah, to his own obedient and willing people, so long as they faithfully cleaved to him and his worship, in opposition to all idolatry; and that all manner of temporal judgments and political worldly curses were plentifully poured down upon them, whenever they forsook the Lord their God, broke his covenant, and apostatiz'd to the base worship of those dumb idols and spurious deities to whom the nations paid these devotions, and in which they so stupidly placed their confidence. So that this covenant of peculiarity with the Jews had a double intention, and at the same time that it was calculated to preserve the Israelites from idolatry and impious superstition, it tended also to reclaim the other nations; for the land of Israel was like a city set upon a hill, or a candle lifted upon a candlestick, to enlighten the world round about it.* AND

* Mr. Lowman, upon the civil government of the Hebrews, says, that "the covenant of Jehovah with the Hebrew people, and their oath, by which they bound their allegiance to Jehovah

And altho' the laws conversant about that first covenant and peculiar institution, were both moral and ceremonial, judicial and ecclesiastical, yet forasmuch D.VIII. PA. I.

Jehovah their God and king, was, that they should receive and obey the laws which he should appoint as their supream governor; with a particular engagement to keep themselves from the idolatry of the nations round about them, whether the idolatry they had seen in the land of Egypt, or had observed in the nations, by which they passed into the promised land. In keeping this allegiance to Jehovah as their immediate and supreme Lord, they were to expect the blessings of God's immediate and peculiar protection, in the security of their liberty, peace and prosperity, against all attempts of their idolatrous neighbours: But if they should break their allegiance to Jehovah, or forsake the covenant of Jehovah, by going and serving other gods, and worshipping them, then they should forfeit these blessings of God's protection, and the anger of Jehovah should be kindled against the land, to bring upon it all the curses that are written in this book "——And a little after he observes, that "this common doctrine of idolatry that the several blessings of life came from some idol or demon, to whom the authority & power of bestowing temporal blessings were committed, was of so powerful and general influence, that it became the wisdom of an institution, designed to preserve the faith and worship of the one true God, against idolatry, to assert, that God was the author of every blessing of life, that he had not parted with the administration of providence, or given over the disposal of these blessings to any subordinate beings whatsoever: so that health, long life, plenty and all kinds of prosperity were to be sought for from him, as his gift, and only from his blessing and protection" And agreeable to this, is the general spirit and strain of the law of Moses. See Levit. 18. 1——and other places. The prophet Hosea plainly shews, that it was their not attending to the design and nature of the divine covenant and institution with them, that the Israelites revolted to idolatry, and sought those blessings from false gods, which the true God, and their ownGod had promised to their obedience and loyalty; and therefore he threatens to take away these blessings from them. Hosea 2 4——14. Jer. 44. 17——.

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asmuch as religion and government were here blended together, and God was himself their immediate king and governor, as well as only object of religious worship, the moral and ritual laws seem to be, of consequence, all *civil laws*, and the civil or statute laws, all laws of religion and piety. Here are indeed, in this peculiar œconomy, those several kinds of laws, which, in other states and nations, are called *civil* and *ecclesiastical*, *moral* and *positive*, but these distinctions, in the present case, are not so considerable and apparent. And as all these laws deriv'd immediately from the same authority; so there was a *special view*, in which the reward even of morality and religion, under that dispensation, was confined to the present life and world.

It is however by no means to be understood that this peculiar covenant with the people of Israel, did in any measure dissolve their relation to God in other respects, or their connection with Abraham or his SEED, to whom the promises were made: Still they were under the obligation of the law of nature, in the same manner as before, except that those obligations were strengthned by revelation, and authoratative imposition.—Still their interest in the blessings of the Abrahamic covenant was the same, and they were under that general dispensation of grace and redemption that took place from the beginning, which had reference to things invisible and eternal: ——and indeed the covenant and peculiarity of Moses, was typical of, and preparative to, the *new covenant*, in its present perfection and glory, under the ministry of our Lord Jesus Christ.

II. This fœderal dispensation was of a *worldly political* nature. "Then verily the first, or Mosaic covenant, had a WORLDLY sanctuary. This, it may be

be obſerved, is right the reverſe of what is affirmed of the ſucceeding diſpenſation of our Lord Jeſus Chriſt, the great antitype of Moſes; for that is repreſented as a ſpiritual heavenly diſpenſation and covenant, of which the former was but the example and ſhadow, being the pattern from which Moſes copied his inſtitution, and which better covenant and œconomy, his was to reſemble and prefigure: This is plainly intimated in the chapter immediately before the text.—— "There are prieſts that offer gifts according to the law: who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God, when he was about to make the tabernacle. For ſee, ſaith he, that thou make all things according to the pattern ſhewed to thee in the mount. But now hath HE obtained a more excellent miniſtry, &c." And agreeable to this the Baptiſt ſaith, the law was given by Moſes, but grace and truth came by Jeſus Chriſt.

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The law of Moſes in its peculiarity a worldly thing.

THE law and covenant of Moſes was of a low and worldly nature:—it reſpected temporal viſible good and evil things——contained promiſes and threatnings of earthly bleſſings and curſes—it had reference to the well and ill-being of the ſeed of Abraham, in the land of Canaan, which was the type of heaven—related to political matters, to civil common things, and their worldly proſperity or adverſity, according to ſtipulation, was to be anſwerable to their loyalty or diſloyalty, their obedience or diſobedience to Jehovah, their political head and governor. For God, it muſt be remembered, was not *meerly* then a God and king, in the ſame ſenſe that he is the moſt high over all the earth, the ſupreme moral ruler of the univerſe, as well as the natural Lord of it, inſpecting the heart, and governing

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ing all things in the kingdom of his providence, relative to soul and body, to this world and another: But he was their king and law-giver, in a special and peculiar view, as observed before, their temporal civil sovereign, as other nations have their princes and law-givers; and he accordingly subjected them to civil temporal laws, and an institution of this world, that had relation to their commonwealth and their condition in this life:—typical indeed of heaven and eternal things, and that spiritual dispensation of the redeemer that was soon to succeed. This is what is called the *jewish peculiarity*:—that first covenant which gives place to a second:—the law of Moses in its proper and restrained sense:—and *Janus* like, had a double face, looking back to and resembling the original covenant of nature and works, and looking forward also to the heavenly dispensation yet to come, as an apt type and prefiguration of it.

Tho' what was hinted before must not be forgot, that this peculiar worldly covenant and sanctuary, did by no means dissolve the obligation of this people to the divine law, consider'd in the moral and eternal view of it, or in the least alter their situation in regard of God and the covenant of his grace, as he is the Lord of the universe. Notwithstanding this singular dispensation, that distinguish'd people stood in the same relation to the law of nature, and the gospel promise to Abraham, that they did before.

So that it seems, the obedience and disobedience, the loyalty and disloyalty of the Israelites respected the law of God in a double view, and comes under a two-fold consideration, viz. as this law was the *peculiarity* of that distinguished covenant-people, and

and as it was the law of nature, and common to all nations and mankind in general. And accordingly, tho' that covenant-people, by diligently obſerving and keeping the commandments, ſtatutes and judgments of Jehovah, their political king and governor, and cleaving faithfully to their conſtitution, conſider'd as temporal, worldly and moſaical, became thereby intitled to temporal proſperity and worldly happineſs in the promiſed land, the earthly Canaan; yet meerly in virtue of *ſuch* obedience, ſuch a political piety and holineſs, ſuch a righteouſneſs of their own, they did by no means ſecure the eternal favor of God, and acquire a title to the bleſſings of his inviſible kingdom, to life and happineſs in the heavenly Canaan, the new Juruſalem. By a due and ſacred obſervance of the law of God, according to the moſaic inſtitution, they had a covenant aſſurance of political glory and proſperity and all earthly bleſſings; much greater than other nations had under the government and protection of their earthly viſible monarchs: But nevertheleſs nothing could inſure to them a happineſs and glory beyond this world, the everlaſting bleſſings of the covenant of grace and redemption, but a divine virtue, a righteouſneſs truly moral, a ſincere piety and obedience, perform'd towards God, conſider'd not meerly as *their* temporal ſovereign, but as moral univerſal governor, the great Lord of nature, together with ſome degree of faith and hope in him, thro' the promiſed Meſſiah, to whom their covenant and conſtitution under Jehovah their king, had ſuch evident and abundant reference.

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That wonderful theocratical government adminiſtred immediately by God himſelf, in a way ſo ſingular and diverſe from all others, and yet ſomething

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thing ſimilar to his treatment of and treaties with the holy patriarchs and good men of old, to whom he ſpake as it were face to face, by an audible voice from the *Shechinah,* the cloud of glory, which was a lively ſymbol of our Lord's glorified humanity: This divine government of the Hebrews, I ſay, ſo unuſual in its nature and adminiſtration, ſeems to have been a deſign'd emblem of, and prelude to the kingdom and government of the ſon of God in human nature, when he ſhould appear as king in Zion, and take upon him the viſible character of mediator of the new-covenant.

It might be obſerv'd alſo on the other hand that the rebellion of that peculiar and diſtinguiſhed people, their diſobedience to the laws of God, and unfaithfulneſs in the covenant of Jehovah, expos'd them, in ſome *ſpecial* ſenſe to temporal political curſes and judgments, and over and beyond this to future and eternal puniſhments, at leaſt equally with other tranſgreſſors, anſwerable to that double character, in which they ſtood related to God, as their temporal and eternal king. And herein that old diſpenſation which is vaniſh'd away, typified the new, and Jews were the figures of chriſtians; for as their covenant-relation God was a high aggravation of their crimes, ſo the wilful tranſgreſſions and rebellion of chriſtians under the new-teſtament and adminiſtration of the ſon of God, renders them ſtill more obnoxious to the divine vengeance. "For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; how ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him."

Heb. 2. 3, 4.

What

WHAT I have hinted at, may perhaps come recommended and explained, by a quotation from the pious and learned Dr. Watts. " 'Tis evident, says he, that God govern'd the Jews with regard to temporal blessings, and temporal curses, in the way of a covenant of works. As to the external and temporal state of these persons, their church and their nation, they were under a covenant of works; and God who was their king and political head, dealt with them from time to time, in saving them, or in punishing them, acccording to their works..... If it be objected that God allowed of their repentance for sin, in this his law or covenant, as their king, and sometimes he saved the nation upon their repentance, and therefore it must include the gospel or covenant of grace; yet I answer it may still be called a covenant of works, because a meer external visible humiliation and reformation, without a real penitence at heart, was accepted by God as their king, as sufficient to divert divine judgments from the nation, and sometimes from particular persons, who had provok'd God's anger by external and visible iniquities. 1 King. 21. 29. " Seest thou how Ahab humbleth himself? I will not bring this evil in his days; whereas all his humiliation was his rending his cloaths, wearing of sackcloth, and fasting, and a little outward appearance of reformation, but 'tis evident his heart was not changed. It may be granted indeed, he goes on, there was much grace and mercy mingled in this political law or covenant of life, between *God* as a civil king, and Israel as his subjects in this world; but still this was not the gospel or covenant of grace and salvation, whereby the pious Jews were saved from the wrath of God, as their spiritu-

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al Lord and ruler in the other world, and whereby they had their sins pardoned, and were made partakers of eternal life; for the rites of the law could not cleanse the conscience from sin in the sight of God. Heb. 9. 9." The worrds also of Mr. Stackhouse, upon the present subject, are worthy of notice, says he, "That God was related to the Jews in a peculiar manner, and not as he is the universal ruler of the world, is manifest, from the distinguishing marks and glory of a sovereign, which he was then pleased to assume. The tabernacle, which was placed in the middle of their camp, in the wilderness, had thereby as much the appearance of a general tent, as of a temple: that pillar which was sometimes dark, and sometimes luminous, was, as it were, the signal which he gave them; for they marched at the commandment of the Lord, and at his commandment they pitched and kept guard about him. When the temple was built, the Jews gave it the name of *Hekel*, which signifies a palace: the ark that was in it, was the throne on which he sat; and the manner wherein he caused himself to be served, gave still a greater appearance of sovereignty. As a king, he had his captains, his soldiers, his guards; he established officers of all kinds; reserved to himself the tenths, and first fruits of all things; imposed a tribute upon every head; made laws for no other end but his own worship; appointed priests and levites, almost innumerable to attend his service; and required that all the first-born should be devoted to him. In short the most powerful monarch upon earth cannot be attended with more order and magnificence, than God was served with in the temple." Thus he.

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THE

THE reason that this old covenant or Mosaic institution, is so commonly called a *theocracy* or government of God, is because he condescended to become their immediate king, gave them laws from his own oracle, issued orders from his court, exacted obedience and civil and military duty, instituted worldly punishments, and conferred temporal favours and blessings in character of supreme civil magistrate, and commander in chief over the commonwealth of Israel. And therefore we find, that when king David is speaking of the *succession* of Solomon his son, 1 Chron. 28. 5. says, he was chosen to sit upon the throne of the kingdom of the Lord over Israel.

III. THIS covenant and law of Moses was at the same time an institution of religion, containing ordinances of divine service. "Verily then the First covenant had ordinances of divine service". D.VIII. PA. II.

ALTHOUGH civil government among men, in the general nature of it, be a divine ordinance, and has some connection with religion, in all those various form of administation that obtain among all nations; and civil virtue, and obedience to government, has a remote relation to piety, and we are to obey every ordinance of man for the Lord's sake; yet the civil government of the kingdom of Israel under Jehovah, their immediate king, was necessarily blended and interwoven with religion and piety, in a sense and degree, which cannot be truly affirmed of any other political constitution that ever obtained in any nation or country upon the face of the earth. Other kings and governors are men and not Gods, and though their

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their character requires civil duty and homage from their subjects, yet they are, by no means, the objects of a divine adoration; however some arrogant assuming princes have blasphemously pretended to divine honours, and upon principles of policy or superstition, have been profanely deified by some of their fawning courtiers and parasites. But Jehovah being the God as well as *king* of Israel, this double character, at the same time, equally bespoke, all religious as well as civil homage and service. It could not otherwise be, seeing God himself who is the universal object of religious worship, was the immediate king of Israel, but that their polity should be religion, and their religion polity. And though it is not difficult to distinguish between those laws which had a special reference to government, and those which had a more especial relation to religion and piety, yet as obedience to those several laws, was performed to the same divine object, it was, as hinted before, at the same time, both a civil & sacred service:—A religious as well as political institution.

But nevertheless, the religion of the Jews comes under a further consideration than meerly as it stood in connection with their policy, and made a part of their peculiar national covenant and dispensation:—Beyond this, *true piety* and the *religion of the heart* respected God as the eternal sovereign, the moral righteous governor of the universe, whose kingdom rules over all, and *as such only*, it must be remembered, their faith and obedience towards him was connected with his everlasting favor, and gave them an interest in the blessings of the covenant of Abraham and of Christ.

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It would be too much upon this occasion to go into a particular consideration of all the parts and appendages of the *religion* of the law of Moses, that first and old covenant—— the ecclesiastical laws, ceremonies and services that related to that singular dispensation——the jewish festivals and solemn days and seasons, sabbaths, new-moons and holy convocations——the tabernacle and temple, the places of their religious worship and service, together with the furniture vessels, parts and grand apparatus of the same——their various kinds of oblations and sacrifices, stated and occasional, whether offered by way of praise or expiation—— their priests and ministers of the sanctuary, with their order, offices and employments, &c.—— It will be enough to observe, in general, something concerning the *typical nature* of this dispensation, and that without descending very much into particulars: Which was the next and last thing to be considered.

IV. This dispensation was of a figurative and typical as well as worldly and religious nature.

The law typical of the gospel

That the law of Moses or jewish covenant of peculiarity called the first covenant, with a reference to the succeeding better covenant of our Lord Jesus Christ in person, was a dispensation of types and figures, designed to point out and represent other and higher matters and dispensations, is very evident from the whole spirit and strain of this epistle. The holy writer in the verses immediately following the text, gives a somewhat particular description of the tabernacle and temple, with their parts, uses and contents, and the meaning of the holy Ghost in these shadows and resemblances.

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"THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first "*or the first tabernacle was constructed*" wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all", *was prepared*: Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat: Of which we cannot now speak particularly, "*so as to point out their use and mystical meaning.*" Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: But into the second *went* the high priest alone, once every year, not without blood, which he offered for himself and the errors of the people. The holy Ghost, this signifying, "*or making hereby this manifest to us,*" that the way into the holiest of all was not yet made manifest, "*or brought to light,*" while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them untill the times of reformation. But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, "*which procured the blessings of that old covenant*, but by his own blood,

blood, He entered in *once* into the holy place," *that is heaven, and not annually, as the high priest did into the tabernacle made with hands*, " having obtained" *not a temporary, but an* " eternal redemption for us" *in virtue of this all-atoning blood.* D.VIII PA. II.

" THAT all this rich furniture of the tabernacle, was but a shadow of heavenly things, and had great and worthy mysteries couched under it, the same sacred author testifies ; and as He particularises some of them, we may, without forcing the allusion, suppose, that the altar of burnt-offering signified the great expiatory sacrifice of Christ upon the cross. The altar of incense and the golden censor, his powerful intercession at the right hand of God ; the laver and table of shew-bread, the two christian sacrifices, baptism and the Lord's supper : And the candlesticks and lamps, the gifts and graces of the holy Spirit, with that abundant light, which is the peculiar blessing of the gospel. More especially the inmost part of the tabernacle, whereinto the high priest only entered, was a more lively representation of the great mysteries of the gospel. The holy of holies was a type of the cœlestial mansions above : The vail was the flesh of Christ, which when rent signified his death, which opened us a way into them : The ark represented the divine presence, residing in human nature : The oracle was the word incarnate, revealing the will of God ; the mercy-seat, the merits of Christ, shielding us from the condemnation of the law, and consequently from the divine displeasure ; and the cherubims hovering over the ark, and looking down with their faces towards the mercy-seat, God's protection of his

D.VIII PA. II. church, by the miniſtry of the bleſſed angels, who are deſirous to pry into the myſteries of the goſpel. In a word, the preſence of God with his people, the glorious undertaking of his ſon, the gracious influence of his bleſſed ſpirit, and the ſtate of the chriſtian church, both here and hereafter, are ſet forth in the ſeveral things, contained in the different partitions of the moſaic tabernacle; and though other ſpiritual meanings may poſſibly be affixed to them, yet that the explication which we have offered, is not precarious and fanciful, we have this epiſtle to the Hebrews to produce, where we find moſt of theſe ſacred myſteries thus unfolded and explained."

MOREOVER the moſaic covenant and diſpenſation, in that peculiar view, in which it has been conſidered, was a figure and type of the chriſtian goſpel-covenant and diſpenſation, in that perfect ſtate of it, that ſucceeds the jewiſh: And the former was calculated to ſhadow forth and point out the nature, properties, parties and mediator of the latter; as well as to be a preparative and introduction to it, in like manner as the diſcipline of a ſchool ripens and prepares minors for manhood and the important affairs of higher life, and more advanced age. We learn from the author of this epiſtle, that *that* ſanctuary was a figure for the time then preſent, that the law was only a ſhadow of good things to come, the example and ſhadow of heavenly things. He runs the parallel between Moſes and Chriſt, and the levitical and chriſtian prieſthood. The apoſtle and high prieſt of our profeſſion, Jeſus Chriſt, was faithful to him that appointed

appointed him, as also Moses was faithful in all his house. Moses as a servant in the house of God; *Christ* as a son over his own house. They were both mediators, each of his respective covenant, one prior to and figurative of the other. And therefore these several covenants are considered and mentioned in the relation of *first* and *second*, *old* and *new*, in regard and reference to each other. The legal priests were many; even among these high priests there was a succession, for they were not suffered to continue by reason of death: But this man, Jesus, the high priest of our profession, continueth ever, and hath an unchangeable priesthood. The blood of that old testament, prefigured the more precious blood of the new.——*Fleshly* purity and impurity had reference to *moral*:—— The obedience of the law to the obedience of the gospel, and the temporalities of that *earthly* dispensation, to the eternal considerations of the *heavenly*.

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Ist. THEN the mediator of the first, the old or jewish covenant, was a type and figure of the mediator of the second new or christian covenant that has succeeded to it. There is an evident resemblance, in many things between Moses and Christ, the authors of these different successive dispensations. Accordingly Moses prophecies saying "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren like unto me, unto him ye shall hearken".

Moses a type of Christ.

Deut. 18. 15.

MOSES for instance was the savior and deliverer of his brethren the children of Israel, from a *temporal* thraldom, in Egypt, the house of bondage, resembling the *eternal* redemption of mankind, from spiritual slavery and bondage to sin and death, by Jesus Christ, who has become our elder brother, and took our nature upon him.

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THERE was ſomething ſingular in the beautiful form, uncommon preſervation, and ſhining wiſdom of Moſes that typified *him*, who is the faireſt among ten thouſand, who is the wiſdom as well as power of God, and for whoſe infant life, the divine providence intereſted itſelf in a preternatural way. Moſes was "exceeding fair", or fair to God as the greek is, ſo was our Lord altogether lovely: A divine brilliancy was upon the face of Moſes when he deſcended from the Mount, which the Iſraelites could not bear; and ſtill more bright and glorious was our bleſſed Lord's appearance upon the mount of transfiguration; grace was powered into his lips, and he had the ſpirit without meaſure: God ſaved the life of Moſes from the cruel hands of Pharaoh, by a wonderful providence, and ſo by a divine direction to his parents, he preſerved Jeſus, when Herod ſought the young child's life.

MOSES devoted himſelf moſt intirely to the ſervice and welfare of his countrymen, he quitted the court of Egypt, refuſed to be called the ſon of Pharaoh's daughter, and renounced his claim to the crown and treaſures of that great and oppulent kingdom; he in a ſenſe gave himſelf for his people and nation, practiſed great ſelf-denial, quitted his honors and advantages, riſqued his life, and entertained ſuch an ardent affection and love for them, as nothing in the world was able to cool and alienate: "He choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon:" And ſuch in kind but infinitely greater in degree, is that love of Chriſt to us, which paſſes knowledge—Which hath heighth and depth and length and breadth inconceivable;

ceivable; for he so loved us as to leave his father's bosom, the joys of heaven and all the honors and glories of the court above; so loved us as to assume our nature, dwell in our world, and bear our punishment and disgrace,——so, as to enrich us by his poverty, heal us by his stripes, and redeem us by his blood; in a word,——so, as to give his life for our's, and make of himself, on our account, an offering and a sacrifice to God of a sweet-smelling savor! D.VIII PA. II.

Moses resembles Christ as a lawgiver king and judge, a prophet, priest and intercessor, the leader, the shepherd, the defender of his people. The jewish law-giver and mediator received his law and institution, immediately from the hands of God, in the Mount, being as it were taken up to heaven, to converse with God face to face; that he might the more exactly resemble and prefigure the son of God who came down from heaven, and has spoken to us in these last days, who was in the beginning with God and was God, and was sent into a world, corrupted and apostate, like Israel at mount Horeb, to declare that divine will to it, which he received from his ineffable union with the father, before the ages of time.

II. The vast purity and punctilious cleanliness, relative to the body and outward man, so strictly enjoined in that worldly sanctuary:—— The great niceness and frequent washings, bathings and ceremonious purifications, required under that dispensation, together with sacrifices and oblations for those carnal defilements, which, in their own nature were no pollutions or sins, only as they were transgressions of that (to them) Fleshly purity & impurity typical of moral.

D.VIII PA. II. sacred, but peculiar ceremonious law and covenant :——The external exactness, cleanness and purity of that dispensation, I say, and the sacrifices and oblation relative thereto, serve in a very striking manner to point out that moral purity of heart and cleanness of hands, that is required and enjoined under the gospel, and which indeed is necessary under all dispensations in order to the divine acceptance and favor, together with the absolute occasion there is for some effectual sacrifice for sin. This peculiar covenant dispensation, is calculated to remind us of the greatness of our spiritual impurity, the corruption of our inner man, our great aptness to contract pollution, and the perpetual danger we are in of defiling ourselves, with sin, in this degenerate and bad world.——It teaches us also the mighty latitude and extreme holiness of the divine law, how that it extends to all things, to every thought and action, to every power and faculty.——It shews the great displeasure of God at vice, of all kinds and denominations, the absolute repugnance of it to his immaculate nature and holy will, and his sure resentment of every iniquity and abomination. What is the natural language of this ceremonious dispensation, but this, that God is a jealous and holy being, of purer eyes than to behold iniquity—That the transgression of his law must be atoned—That the wicked shall not dwell in his presence—That without holiness no man shall see God's face, and that no unclean thing shall enter into his kingdom ?

THE ritual sins and satisfactions of this worldly covenant, at the same time intimate the necessity

ty and extent of sanctification and moral holiness, and of atonement and expiation for sin, in order to pardon and peace with heaven. We hence see that satisfaction, as well as repentance, the sheding of blood, as well as amendment of heart and life, are necessary to remission of sins, and acceptance with God. This first covenant shews, that in order to life and happiness, the law must be punctually and perfectly obeyed, or reparation made for the injury it sustains by our violation of it.——It plainly indicates that, as perfect unerring obedience to law, gives a title to life, on the one hand; so, on the other, that there is no hope or salvation for *sinners*, no justification in the sight of God, but in the way of atonement and propitiation.

III. The *blood* of the old covenant typified the blood of the new: The sacrifices and offerings under that dispensation, pointed to the great sacrifice of the son of God, who has washed us from our sins, in his own blood. The first covenant or testament, the apostle observes, was not dedicated or purified without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats with water and scarlet wool, and hysop, and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood, both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood: And without sheding of blood is no remission. It was therefore necessary that the patterns of things, in heaven, should be

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be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ hath not entered into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us: The blood of brutes served the purposes of that low wordly sanctuary; but the heavenly evangelical covenant, the new testament required better sacrifices and more precious blood, answerable to the spiritual nature of the covenant and the character of its divine author. So the apostle argues at the 13th verse of this chapter: "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the *flesh*: How much more shall the blood of Christ, who through the eternal spirit, offered himself without spot unto God, purge your *consciences* from dead works to serve the living God? And for this cause he is the mediator of the new-testament, &c."

According to the apostle's argument, the blood of Christ was a thing of such superior merit and virtue, as to be the ground and reason of blessings and purifications, as much higher and greater in their nature and kind, than those which were the effects of the legal sacrifices, as the conscience is a more noble principle than the flesh, and moral virtue and vice of greater consideration, than meer carnal outward cleanness and uncleanness: As great a difference between them, as between things spiritual and common, or between this temporal life and that which is eternal. For as the ceremonial purities and impurities of the law were figurative of the moral spiritual cleanness and

and turpitude of the heart and life; so the *effect* of that legal blood of sprinkling and purifying, was typical of the more glorious divine *effect* of that precious blood of the immaculate lamb of God, which cleanses from all sin and every degree of moral defilement. Those inferior legal sacrifices atoned for the violations of the law of Moses, considered as their peculiar worldly covenant, and delivered from those temporal political curses and judgments, to which they stood exposed as disloyal subjects, and covenant-breakers with Jehovah their king,—and that was all—Their virtue extended no further, "For it is not possible that the blood of bulls and of goats should take away sin" in the moral view and defilement of them: And in that low significancy of them, they typified and pointed out the higher and eternal efficacy of the blood of the great redeemer, which satisfies for moral offences, atones the law of God, considered as universal sovereign, and delivers transgressors, not meerly from present and temporal, but from future and eternal wrath and condemnation: And is the worthy ground of a glorious immortal life and happiness in the heavenly Canaan, to all such as believe in and obey him.

IV. The jewish nation, considered as God's peculiar covenant people, redeemed out of Egypt, and the hands of their enemies, brought nigh to God, in a state of favor and freedom, qualified for his service and introduced to his kingdom, through the mediation of Moses; are a type of the spiritual Israel, the children of God by faith in Jesus Christ, even all true christians who are actually reconciled to God by the death of his son, who are translated into *his* king-

dom

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dom out of ſatan's, redeemed from the habitual power and dominion of ſin, who are ſanctified and created a-new in Chriſt Jeſus unto good works, made capable of ſerving God acceptably, and in a ſtate of covenant-favor with him, thro' Jeſus Chriſt, the mediator of the new teſtament.

As the redemption of God's ancient people out of Egypt, was a figure of the ſpiritual redemption of the world inſlaved to ſin and ſatan: So the Iſraelites thus redeemed, and related to God according to that old covenant, are types of the true Iſrael, redeemed out of the hands of their ſpiritual enemies, and the ſlavery of luſt, and made the happy ſubjects of the grace and bleſſing of the new covenant, under Jeſus Chriſt.

V. THEREFORE that ſteadfaſt loyalty, fidelity, love, and obedience, to God their king and ſovereign, which was required of the Hebrew nation, in their redeemed, free and happy ſtate, and that as the condition of the continued favor and bleſſing of Jehovah, under that firſt covenant, in the land of promiſe; was an indication and figure of that conſtant, invincible virtue, that perſevering righteouſneſs, faithfulneſs and unfainting obedience, which is indiſpenſably required in the goſpel of all Chriſt's redeemed, renewed people, who take hold of his covenant, ſubmit themſelves to his government, and being reconciled to God by his death, look for final ſalvation through him.

PHARAOH the ægyptian tyrant was a type of ſatan, the god of this world who detains ſinners in his ſervice:——The ſeed of Abraham going out of Egypt, the houſe of bondage, has a manifeſt

feſt reſemblance of the ſinner's converſion to God, his tranſlation out of ſatan's kingdom into the kingdom of the ſon of God's love: And the Iſraelites after their emigration, ſeem to repreſent the chriſtian church, the ſpiritual Iſrael in the wilderneſs of this world, whoſe covenant-relation to God in Jeſus Chriſt, is anſwerable to that of the Jews, through the mediation of Moſes. DVIII. PA. II.

And this ſpecial fœderal relation, is in both caſes repreſented by the covenant of marriage, in which fidelity is an eſſential requiſite:—As in the covenant of Moſes, a cleaving to the Lord their God, his worſhip and ways, in oppoſition to all other gods, is compared to conjugal fidelity, and the contrary practice in running into idolatry and forſaking the Lord, is ſtiled whoredom and going after other lovers, and was a violation of the covenant, and forfeiture of its bleſſings: So in like manner, we find the new-covenant diſpenſation ſet forth under the ſame metaphor.—The church is the bride, and Chriſt is her Lord and Bridegroom; and as chaſtity and truth is expected of a bride and a wife, ſo a pure and firm adherence to the Lord Jeſus Chriſt, his truth and ways, in oppoſition to the corruption that is in the world through luſt, and to the temptations and allurements of it, is the invariable condition of his favor, of final acceptance with him, and a participation of his glory; as it is that without which no man can or ſhall ſee God's face in life eternal.

VI. and laſtly. The temporal promiſes and threatnings, bleſſings and curſes of that firſt covenant, were figurative of thoſe eternal ones contained

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tained in the ſecond better covenant of our Lord Jeſus Chriſt. The good and evil things of that peculiar diſpenſation, we have ſaid were of a worldly and civil nature, and they pointed to the ſpiritual and more durable bleſſings and curſes of the goſpel. In the diſpenſation of Moſes the unbelieving and perfidious were menaced with all the various kinds of bodily & political plagues and troubles: In the diſpenſation of Chriſt, the diſobedient and impenitent, are threatned with everlaſting deſtruction and baniſhment from the preſence of the Lord, even with unquenchable fire and the ſecond death. In the covenant of Moſes, the bleſſings promiſed to obedience, are preſent life and happineſs, wealth and honor: In the covenant of Chriſt, the bleſſings typified by the former are immortality, the true riches, an unfading, unalienable inheritance, in the cœleſtial Canaan. Thus the firſt covenant typified the ſecond.

Jewiſh peculiarity reſembled the primitive covenant of works.

But then moreover, the law of Moſes, that firſt covenant, bore ſome analogy to the primitive covenant of Adam, and law of nature, which was indeed the firſt covenant of all, the old covenant and covenant of works in the moſt ſtrict and proper ſenſe. They were indeed different and far from being the ſame, but yet there ſeems evidently to be ſome ſimiliarity and likeneſs between them. In both theſe diſpenſations, perſonal righteouſneſs was the ground of juſtification, though it was peculiar to that of Moſes to admit of atonement & ſacrifice, in caſe of failure and tranſgreſſion; but, foraſmuch as the offerings in that worldly ſanctuary, were of the ſinner's own property and providing, it was accounted

counted his own righteousness; so far forth re- D.VIII
sembling the state of innocence; at the same time PA. II.
that there was a pointing to the great christian sacrifice, which being not of man's, but of God's providing, is therefore stiled the righteousness of God; and justification in his sight, by virtue of this blood, becomes a matter of free and pure grace, in contradistinction to works and personal righteousness.

The divine law, being given by Moses to the children of Israel, under a double character, viz. as a worldly political institution, and at the same time as the eternal law of nature and its great author, the Israelites, might of consequence, be justified in the former view, but not so in the latter, not even while their polity and constitution lasted, much less the Gentiles, or themselves, after that law, as their peculiarity, became null and void. One design of the law was to give the knowledge of sin and condemnation, and shew how that according to nature and strict law, a sinless obedience was required in order to life and happiness; and therefore that in the sight of God, as moral universal governor and Lord of nature, no mortal sinner, could possibly be justified, by his obedience to that law which he had transgressed. And accordingly we find, that when the apostle is reasoning concerning justification by the deeds of the law, not as to the letter and jewish peculiarity, but as it refers to nature and the spirit, he makes use of the language of that peculiar dispensation, as being the dialect of proper law and a covenant of works, and designed to represent it, as well as to shadow forth the

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the new-teſtament, and gracious method of acceptance through a mediator. Of this we have a notable ſpecimen in Galatians 3. 10. and on. "They that are of the works of the law are under the curſe." This cannot mean the jewiſh peculiarity, for they that were after the works of the law in this view, might be bleſſed in a conformity to it, according to God's covenant and promiſe: But it muſt intend the law at large, the law of God and nature, by which ſinners are univerſally condemned. And yet the apoſtle proves his aſſertion by a quotation out of the jewiſh law: "For it is written, curſed is every one that continueth not in all things which are written int hebook of the law to do them." But he is here ſpeaking of bleſſings and curſes, not of a temporal and judaical, but of an eternal and ſpiritual nature, for he is maintaining the right of all believers to the bleſſing of faithful Abraham, whether they be Jews or Gentiles, and this is the goſpel-bleſſing. And he afterwards adds, that "Chriſt hath redeemed us from this curſe of the law, being made a curſe for us," which cannot principally relate to the jewiſh peculiarity, but reſpects that curſe and condemnation for ſin, which extends to all ſinners, to another world, and to the immortal ſoul. *

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* Let me here ſubjoin a ſhort pertinent note of Dr. Watts, which he ſays, is to relieve or explain one great difficulty which occurs in the reading of St. Paul's epiſtles, eſpecially thoſe to the Romans and Galatians. "'Tis evident, ſays he, that when St. Paul deſigns to repreſent the terms of the covenant of works, viz do and live, and curſed is every one that continueth not in all things written in the book of the law to do them; he doth it by citations out of the old teſtament or the jewiſh ſcriptures, becauſe the

We conclude with a few brief inferences and reflections.

1. If the covenant of Moses, that related to this world, and to things only temporal and visible, had sacrifices appointed to make atonement for transgressions and the imperfection of obedience, under that carnal dispensation: Then how much more is the blood of Christ necessary to justify believers, and expiate our guilt in the moral and higher view, considered as transgressors of God's eternal law and covenant? If the Jews of old could not be justified, and become intitled to the temporal inferior blessings of their peculiarity, because of sin and the defectiveness of their obedience, without the blood of bulls and of goats; much less could the seed of Jacob *then*, or we christians *now*, receive a claim to the everlasting blessings of the new-covenant, in virtue of our own imperfect righteousness, without an in-

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the language of the political covenant which God made with the Jews, as he was their king, and they his nation or people, was the language of the covenant of works, and God governed them very much in that way, with regard to their temporal rewards and punishments. On the other hand when St. Paul gives us the terms of the covenant of grace or the gospel, viz faith in the grace of God through a Savior, he also cites the old testament or jewish scriptures; because the covenant of grace or way of salvation and eternal life, was also prescribed, though in a more obscure manner, in the old testament, partly by promises made to repentance and trust in the mercy of God, and a Messiah that was to come, and partly by sacrifices and washings, which were types and figures of repentance and pardon, through the blood of Christ, and sanctification of the spirit. Thus the righteousness of God was witnessed by the law and the prophets. I think says he, without this clue, it is impossible to read and understand the great apostle's way of arguing in those epistles."

D. VIII PA. II. terest in the superlatively precious blood of that lamb of God which takes away the sin of the world? Surely an offering and a sacrifice to God by way of atonement, must be requisite in this spiritual and everlasting covenant, if it was so in that temporal and worldly sanctuary. And most certainly, we christians look in vain for eternal life and acceptance with God, meerly in virtue of our own performances, if something more than this was necessary for the Jews, in order to the divine favor and blessing, under that low and political dispensation. Our own righteousness cannot be a sufficient ground of confidence towards God.—If we are justified in his sight, it must be freely by his grace through the redemption that is in his son Jesus Christ. And have we not as much reason, as well as need, to trust in the blood of Christ, as the Jews had to confide in the blood of bulls? If *this* could do the less, for them, will not *that* do the greater for us? If there was any virtue, in reference to religion, in the base blood and sacrifices of brutes, surely there is every thing meritorious in the *passion* of our Lord Jesus Christ; and without all doubt it is true, what St. John testifies, that his blood cleanses from all sin.

2dly. If personal righteousness, obedience and fidelity was indispensably required and made necessary under that first covenant, as the condition of sharing in the present visible blessings of that dispensation, and escaping the worldly curses of the same: Then surely all moral holiness, righteousness and goodness, and a patient continuance in ways of well doing, must be essentially incumbent on the character of all christians, and such

ſuch as hope to ſhare, through the grace of the mediator, in the everlaſting mercies of the new covenant, and to ſhine in glory and immortality, like the ſun, in the kingdom of God. If without holineſs and perſevering obedience, the Iſraelites could not ſee and enjoy the low promiſes of earthly good; how much leſs, without them, ſhall the ſpiritual Iſrael finally ſee God's face, taſte the joys of his heavenly preſence, and poſſeſs a crown and kingdom that fades not away?

Hence the reaſonableneſs of that reiterated injunction to be holy as the Lord our God is holy, the glorious object of our divine worſhip and joyful hope. Hence the apoſtle ſo earneſtly beſeeches his chriſtian brethren, to preſent their bodies a living ſacrifice, holy, acceptable unto God, which is their reaſonable ſervice: And not to be conformed to this world, but to be tranſformed by the renewing of their minds. Hence the goſpel-requirement is, that the fruit of the ſpirit be in chriſtians, in all goodneſs, righteouſneſs and truth: That they mortify their members which are upon earth: That they put off anger, wrath, malice, blaſphemy, filthy communication: That they put off the old man, and put on the new, &c. Upon the ſame principles we read, that bleſſed are they that do God's commandments, that they may have right to the tree of life, and enter in through the gates into the city: And that the unrighteous, the impure, the covetous and vicious of every character, ſhall be excluded the kingdom of God.

3dly. According to the foregoing conſiderations, it ſeems the Jews lived under a double

D.VIII PA. II. dispensation, viz. Their own national peculiar covenant, and the covenant of Abraham which commenced hundreds of years before, and was no other than the gospel in its first principles: And from hence may probably be conjectured, the true reason why that nation were so invincibly prejudiced against christianity, and attached to the law of Moses, in opposition to faith and the new-testament: Even because they confounded their covenant of works, with the grace of the Abrahamic or gospel-covenant, which were in their natures quite different and distinct things. It is a common observation, that men naturally hang to the first covenant, meaning Adam's covenant, but the jewish peculiarity was something very analogous and conformable to that, and having been accustomed for so many ages, to a dispensation, according to which they were justified and intitled to *worldly* blessings, by their own works, righteousness and sacrifices, here was USE, or second nature, superadded to the aforementioned common propensity, to seek righteousness by the law, and in the way of works. If all men universally incline to the constitution, "do and live," we need not wonder to find this temper very prevailing in the Jews, in opposition to the christian scheme of justification in the sight of God by grace, through faith, without works and personal righteousness. This need not seem strange, I say, if we suppose they had gradually brought themselves, to look upon their peculiar covenant as the sum of religion; and that the right observance of this was the *grand* condition of the divine favor, temporal and spiritual, in time and eternity. The obedi-

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ence of God's law in that special and political view of it, in all its parts, was properly their own righteousness, and so long as they tho't, upon this foot to secure, and even monopolize the divine blessing, and become justified in all respects, they must of course reject faith and a crucified Savior. In this light we may read and understand the apostle, in the latter part of the 9th chap. of this epistle to the Romans, and the beginning of the 10th; concerning Israel's following after the law of righteousness, and not attaining to it——their seeking righteousness, not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone—their going about to establish their own righteousness, being ignorant of the righteousness of God, which he has manifested without the law, as the apostle observes in the 3d chap. and to which even the law and the prophets witness. D. VIII PA. II.

Finally, we may hence form some just idea of what is called a legal spirit and righteousness, as it respects others as well as the Jews. It is a temper and practice resembling that of the Jews, as cleaving to *their* covenant of works, and seeking justification in the sight of God, by the observance of that law, without faith in the blood of Christ. The *legalist* works upon his own bottom, and has his confidence in the flesh:—— He trusts to the merit of his own performances, and goes forth in his own strength.——He expects, through the goodness of God, to be justified in his sight, by his works and personal righteousness, according to the original constitution of things, which was, in some measure, exhibited and held forth under the jewish œconomy. The legal repentance and righteousness flows from

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fear and a regard to present interest; it is partial, external, temporary, having no sufficient root to support it; but is a vain and forc'd attempt at something that is impracticable and impossible; for, in the *sight of God*, no mortal sinner can be justified, by the deeds of the law. Whereas *evangelical* repentance and righteousness is sincere and thorough, reaching both heart and life, not deriving from a regard to this world and the fear of punishment mainly, but from love and regard to God and hope in him by Jesus Christ; is performed through his strength, and by a dependance upon his spirit, and with a view to his glory; is a permenent solid thing, the fruit of faith and love, and acceptance with God; not like the morning cloud and early dew, nor is it relied upon, as that which is sufficient to justify in the sight of God, and which frustrates the grace of God in the death of his son, for it is what follows, not precedes justification and peace with heaven through faith in the mediator. In a word, the true christian is he, who believes and rejoices in Christ Jesus, having no confidence in the flesh: Who renounces all pretensions to righteousness in the way of law, and throws himself at the feet of sovereign mercy:—His language is that of the Publican, not the Pharisee; nor does he go about to establish his own righteousness, but submits himself to the righteousness of God; viewing Christ as the end of the law for righteousness to every one that believeth."

Of

Of the ſecond or better Covenant of our Lord Jeſus Chriſt.

HEB. VIII. 6.

But now he hath obtained a more excellent Miniſtry, by how much alſo he is the Mediator of a better Covenant, which was eſtabliſhed upon better Promiſes.

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A *More* excellent miniſtry, and a *better* covenant, in a compariſon with each other, ſuppoſe ſome other miniſtry leſs excellent, and a covenant not ſo good. That other diſpenſation of an inferior nature, was the *firſt* covenant, ſo called under the apoſtacy, even the miniſtry and law of Moſes: This better and more excellent one is the diſpenſation of our Lord Jeſus Chriſt, or the Goſpel in its preſent full and perfect glory.

St. Paul viewing thoſe two covenant-diſpenſations by way of contraſt to each other in his ſecond epiſtle to the Corinthians, gives the preference to the latter in very ſtrong and copious language. For obſerving how Chriſt had made the apoſtles able miniſters of the new teſtament or covenant, miniſters not of the letter, but of the

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2. Cor. 3. 7. &c.

ſpirit, he ſays "If the miniſtration of death written and engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the ſpirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious".

And the ſame apoſtle (allowing him to be the writer of this epiſtle) ſets himſelf to run the parallel between the jewiſh and chriſtian diſpenſations and their ſeveral authors; and conſiders *Chriſt*, not only as ſuperior in character to *Moſes*, but to the angels, even as cloathed with divinity, and veſted in a royal eternal prieſt-hood, relative to things ſpiritual and heavenly, and to that new and better covenant, which God promiſed to make with his people in the latter days; conſiders him, I ſay, as ſuch "an high prieſt, in whom are all things by way of excellency to be found, for which the levitical prieſthood was ordained and repaired to, as having a better prieſthood, viz. after the order of Melchiſedec: A better conſecration to it, viz. by an oath: A better tabernacle in which he miniſters: A better ſacrifice offered there: And a better covenant eſtabliſhed in his blood".

Agreable to this, the apoſtle giving us a ſummary of the things he had before ſpoken, concerning the goſpel and its divine founder, obſerves in the verſes before the text, that we have in Chriſt ſuch an high prieſt, as is ſet on the right hand of the

the throne of the majesty in the heavens, there to act in character for us, and must therefore be a minister, not of this worldly and mosaical but the heavenly sanctuary, and the true tabernacle, of which the former was only the type and shadow: And who, as a priest, must be supposed *there* to offer gifts and sacrifices as the priests of the earthly order did in the tabernacle of Moses: "But now *He* that is in *Christ*, hath obtained a more excellent ministry than they, forasmuch as he ministers in the true and divine tabernacle, which the other only prefigured, and also as he is of course, the mediator of a better covenant, established upon better promises, than that which went before.

Upon the words we may make the following observation. That the covenant, in which our Lord Jesus Christ ministers and mediates, is better and more excellent than that of Moses. The truth of this observation is evident in general, from the spirit and letter of this epistle, and from the whole strain and tenor of the holy scriptures. But there are several things that require particular notice under this doctrine, and which these two general heads will lead us to the consideration of, viz.

I. That Moses was the mediator of a covenant-dispensation, between God and his people of old, called the first covenant, under the general dispensation of grace, and therein resembled the son of God, even as that old covenant itself typified the dispensation of Jesus or new-testament.

II. That the Lord Jesus Christ is the minister and mediator of a more excellent dispensation, and a covenant founded upon better promises than that of Moses.

I. We observe that Moses was the mediator of a covenant-dispensation between God and his people of old, called the *first* covenant, under the

apostacy

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apoſtacy and general diſpenſation of grace, and therein, the Jewiſh lawgiver reſembled the ſon of God, the eternal Logos, in like manner as that old covenant typified the diſpenſation of Jeſus Chriſt or new-teſtament.

THE jewiſh peculiar diſpenſation, with Moſes at the head of it, was the ſubject of the foregoing diſcourſe: But foraſmuch as both Moſes and Chriſt are ſtiled mediators of their reſpective covenants, and theſe covenants are alſo, at the ſame time, both of them, called *teſtaments*, it will not be uſeleſs or unnatural, to enquire a little into the character and office of mediator, and into the nature of a covenant and teſtament, with their difference: Together with ſome general remarks upon the moſaic conſtitution, as it had reference to the ſecond and better covenant of our Lord Jeſus Chriſt.

"THE word meſitees, ſays *Stackhouſe*, which we tranſlate mediator ſignifies a perſon who interpoſes between two parties, either to obtain a favor from the one to the other, or to adjuſt ſome difference, or make a reconciliation between them".

AND according to Mr. Flavel, "The true ſenſe and importance of this phraſe, is a *middle perſon*, or one that interpoſes between two perſons at variance, to make peace between them. So that as ſatan is a medium diſjungens, a medium of diſcord, ſo Chriſt is medium conjungens, a medium of concord and peace.——This, ſays he, is the proper ſenſe of the word: Though meſitees a mediator is rendered variouſly; ſometimes an umpire or arbitrator; ſometimes a meſſenger, that goes betwixt two perſons; ſometimes an interpreter, imparting the mind of one to another; ſometimes a peacemaker and reconciler. In all theſe ſenſes Chriſt is the

Mediator what.

the middle person, in his mediation of reconciliation or intercession; that is, either in his mediating by suffering to make peace, as he did on earth; or to continue and maintain peace, as he doth in Heaven, by meritorious intercession. As an umpire or arbitrator, Christ layeth his hand upon both parties, as Job speaks; and (speaking after the manner of men) layeth his hand upon God and saith, Father wilt thou be at peace with them, and readmit them into thy favor? If thou wilt, thou shall be fully satisfied for all that they have done against thee. And then he layeth his hand upon man and saith, poor sinner be not discouraged, thou shall be justified and saved. Again as an ambassador or messenger, so he came to impart the mind of God to us; and so he presents our desires to God. And in this sense only *Socinus* would allow Christ to be mediator. But herein he endeavors to undermine the foundation, and to exclude him from being a mediator by suretiship; which is the third way of his mediation. So the apostle speaks Heb. 7. He is egguos the surety or pledge. Which as the learned *David Pareus* well expresses it, is one that engageth to satisfy another, or gives caution or security by a pledge in hand for it. And indeed both those ways Christ is our mediator by suretiship, viz. in a way of satisfaction, coming under our obligation to answer the law; this he did on the cross; and in a way of caution; a surety for the peace or good behavior". Thus he.

AGREABLE to this it seems that the character of mediator, and the occasion for such an office, implies and supposes, in the strict and primary notion of these things, a variance and breach of friendship,

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ſhip, between the parties, in reference to whom, the mediator undertakes; alſo that ſomething is effected and done by him, by way of reparation for injuries, and to lay the foundation for peace and union, upon terms that are juſt and honorary, which implies likewiſe a meetneſs and fitneſs in the perſon mediating for theſe purpoſes. But yet it is evident there are inſtances of mediation of a lower kind, wherein the buſineſs of mediator, is not ſo properly to make peace and ſatisfaction and give ſecurity, as to act as an internuncio or meſſenger, declaring the minds of the parties to each other, by meſſages, and delivering back and forth the terms and articles reſtipulated and agreed upon between them. And it is certain that in this latter ſenſe we frequently uſe the word mediator, and that this is the principle office aſſigned him: Not to mention the more common caſe of a perſon's mediating between others, when he only affords his preſence and aſſiſtance to them, in forming agreements and compacts, and making up differences.

Now it is plain that in the firſt and higheſt ſenſe of mediation, that of atoneing law and juſtice; and acting as ſponſor between God and man, the mediator muſt be a perſon of a peculiar and ſupereminent character; and in this ſenſe none but the ſon of God is qualified for, or employed in this exalted office: Who is therefore ſaid to be the only mediator between God and man. Nevertheleſs in ſome parts of his mediatorſhip, others may be partakers with him, and act in a kind of mediatorial character.—So it is certain Moſes did in the covenant God entered into with Iſrael of old, for he was employed, in ſome ſingular ſenſe, as an ambaſſador

baſſador and meſſenger between God and his people: And indeed, in a lower view, the miniſters of the goſpel, conſidered as ambaſſadors for Chriſt, are mediators between God and man, or middle perſons transacting matters of great importance between them, ſuch as declaring God's will, propounding the terms of his covenant, preaching peace by Jeſus Chriſt, beſeeching ſinners to be reconciled, making interceſſion and prayers, and offering up ſpiritual ſacrifices.

Our Lord Jeſus Chriſt is called the *angel* or *meſſenger* of the covenant, the new and better covenant, and in this capacity was directly and fully typified by Moſes, who was the viſible manager of that grand diſpenſation reſpecting the Jews, that firſt covenant, introductory to the goſpel. And in the matter of blood and atonement, the mediator Moſes reſembled the Lord Jeſus Chriſt, in that he propitiated and interceeded in regard of that political temporal covenant, even as the great redeemer does in reference to his covenant which is moral and eternal, relating to the heart and conſcience, as that to the fleſh and outward man:—Chriſt ſhed his own blood and poured out his ſoul to the death for us; Moſes offered and ſprinkled only the blood of beaſts, which could therefore anſwer only ſome lower purpoſe:——Our Lord gave himſelf for us, and as ſponſor anſwers our obligation and pays our debt to juſtice; in this Moſes was but a ſhadow and faint reſemblance of Chriſt, in like manner as his typical diſpenſation was a ſhadow of good things to come under the goſpel.

A ſurety what.

The word *ſurety*, which ſeems to be of a more confined ſignification than mediator, and is ſometimes

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times included in it, intends one who anſwers the obligation of another by preſent payment. or bond of ſecurity in hand :——And thus, it muſt be allowed that Chriſt is our ſurety and bail, as he pays our debt to law and juſtice, advances the price of our redemption, engages on our behalf with God the father, and in due time, takes upon himſelf the curſe that was denounced againſt the ſinner, and ſuffers the juſt for the unjuſt, to bring us to God. And this is the alone work of Chriſt our great high prieſt who is paſſed into the heavens, and miniſters in the true tabernacle : Notwithſtanding, in this our Lord was typified by the jewiſh high prieſt, who in reference to their peculiar covenant, made ſatisfaction for offences, and interceeded for the tranſgreſſors.

But it muſt be obſerved, that the idea of ſurety and ſponſor, has ſomething in it refering to the debtor and offender, as well as to the creditor and lawgiver. A ſurety not only engages to make ſatisfaction or fulfil a legal obligation to the perſon whoſe due it is ; but his engagement and bond looks the other way likewiſe, and reſpects the principal himſelf, for whom he ſtands ſurety. The ſponſor obliges himſelf, at the ſame time to be equally true and faithful to both parties concerned ; and this in common caſes, is done by one and the ſame act, the diſcharge of the legal obligation. But the caſe of our redemption and ſalvation by Jeſus Chriſt ſeems to be ſomewhat different from others, and more to be done by him than by common ſureties ; for our Lord not only covenants with the father to atone his juſtice, by making his ſoul an offering for ſin, but enters expreſly

presly also into that *better covenant* with his people, which is the subject of this discourse.

Our kind redeemer having paid our ransom, we have thereupon peace with God through faith in him: And he engages, by covenant, on the part of his faithful people, to make them partakers of his eternal glory.——And he is surety, sponsor and guarentee (if we may be allowed the word) of that covenant and promise, he has entered into with believers, in the father's name, and has obliged himself to make it good, as much as he did to tread the wine-press of his father's wrath. And the blood of Christ has reference to both these important things;—it justifies the *sinner*, in the sight of God his offended father——— and to the *saint*, it is a pledge in hand, a present assurance of the punctual fulfilment, of the gracious promises of his everlasting covenant. Nor may we doubt of the faithfulness of the divine promiser, in regard of that grant and donation of blessings he has made to the faithful, after having sealed his covenant with his blood, in the manner he did; than we may doubt of the sufficiency of his sacrifice for the expiation of human guilt, when we consider that God himself has set him forth as the propitiation for our sins.

But that we may not dwell too long here, let this introduce the next thing proposed, viz. The difference between a covenant and a testament: Because both the law and the gospel are called testaments as well as covenants.

A covenant and testament what.

A proper covenant, is a restipulation or mutual agreement between two parties or persons, wherein each becomes obliged to the other for the performance of certain articles:—and in divine covenants

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a promiſe is made or underſtood, on the part of God, of ſome reward and benefit to the creature, for ſome ſervice and duty, which is made the condition of ſuch benefit. And an explicit conſent to the terms of the covenant on the part of the minor, where the other party is greatly ſuperior, and the condition reaſonable and advantageous, is not neceſſary to the being and validity of ſuch covenant: —the conſent of the minor, in the nature of the thing is here always ſuppos'd and taken for granted.*

* Vid. p. 20. Dif. I.

A TESTAMENT or will is a covenant, according to which the poſſeſſor of goods and effects makes ſuch a conveyance of them to particular perſons, as that the validity of the grant depends upon the death of the teſtator or grantor, before which it is of no force. So the apoſtle, in the 9th chapter, ſpeaking of the blood of Chriſt, as containing a moral, ſuperior efficacy and virtue to the blood of bulls and of goats, ſays, "And for this cauſe he is the *mediator of the new-teſtament*, that by means of death for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. For a teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all while the teſtator liveth. Whereupon neither the firſt teſtament was dedicated without blood. For when Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and ſcarlet wool, and ſprinkled both the book and all the people, ſaying, this is the blood of the teſtament, which God hath enjoined unto you."

THE

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THE same original word is us'd both for covenant and testament, tho' the things are somewhat different in their nature. For a proper *testament* or *will*, admits of no mediator, and waits for the testator's death to give it force and strength; whereas a common proper covenant needs no such circumstances to render it valid, and may be managed by a middle person or mediator. But it is remarkable that the apostle calls our Lord *the mediator of the new-testament*, notwithstanding meer testaments do not call for mediators. *

V A

* Monsieur le Clere, whose errors the learned Dr. Whitby so often confutes, says, this discourse of the apostle as quoted above, from Heb 9 15 & on, is to be looked upon meerly as the play of an hellenistial writer; who, because he saw DIATHEKE was used for that covenant whereof Christ is mediator, and signified also a *testament*, and Christ was dead, thence deduced consectaries which are true indeed, considered in themselves, but here rely upon weak principles, rather to set off his discourse according to the custom of that age, than to convert the Jews to the faith, by the force of reasoning.— For true it is indeed, that a testament is ratified by the death of the testator; and Christ is dead, but Christ was not the mediator of a testament; for testaments do not want mediators: And if it should be granted that he was, he could not at once be thought a mediator and a testator, by whose death alone the testament was confirmed. The testator here, he says, is God the Father, whose heirs men are in conjunction with Christ, but God can in no sense be said to die. To this the Dr answers, that it is plainly false that God can be the testator here, for his own reason, "because God the Father can in no sense be said to die." But the testator's death, it it is confessed, is the confirmation of his testament. Again, I grant, says the Dr. that Christ was not the mediator of a testament, but then he was the mediator of a covenant; which, as it was sealed with and confirmed by his blood, procuring for us such blessings as he by his will designed for and declared should be conferred upon believers, thro' faith in his blood, became also a testament.——— Neither, says

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A FEW brief general obſervations and diſtinctions may ſerve to ſet this matter in a clearer and better light.

1ſt. THE covenant of redemption, ſubſiſting between the father and the ſon, relative to the ſalvation of ſinners, agreeable to which Chriſt undertakes for them, ſuffers in their ſtead, and gives himſelf a ranſom for all, neceſſarily ſuppoſes and repreſents him as mediator and only mediator between God and man, in regard of the *gracious diſpenſation in general.* This conſtitutes him mediator of expiation and atonement, and in virtue and conſequence of it, mediator of interceſſion and advocacy, in behalf of the redeemed.

2dly. As Moſes was the mediator of the jewiſh covenant of peculiarity, and in the name of God entered into that fœderal diſpenſation with his ancient people; ſo the Lord Jeſus Chriſt his great antitype, is the author of what the apoſtle calls his *new and better* covenant, in reference to chriſtians; and it is converſant with things ſpiritual and eternal, as that Moſaic diſpenſation was with things temporal and worldly; and inſures heavenly everlaſting bleſſings, to our loyalty and fidelity to the Lord Jeſus Chriſt, and that as the fruit of his blood and mediation; even as the covenant of Moſes ſecured all preſent earthly felicity in Canaan, on condition of their ſtedfaſt adherence to the worſhip and ſervice of Jehovah their king, or as the fruit of the legal ſacrifices and obedience.

3dly. FORASMUCH as this new and better covenant takes its riſe from the blood of Chriſt, and requires

ſays he, is it neceſſary that the word DIATHEMENOS in the paſſage referred to, ſhould ſignify a *teſtator* properly ſo called, but only a *promiſer*, and one that confirms his promiſe with his own blood, &c. Vid. WHITBY in loco.

quires his death in order to the compleat validity and establishment of it, as covenants anciently were made victimas cedendo, and therein it resembles a will and testament of a testator, who bequeaths blessings to his children and heirs; it is therefore called the new-testament: And altho' it be not possible that Christ should be both a mediator & testator of the same covenant, and his dispensation is not every way the same with it; yet it may be aptly represented by a father's *will* among men, which requires the death of the testator to give it force and efficacy; according to the apostle's reasoning, "a testament is of force after men are dead." For without this, the new covenant would have been ineffectual.

THE Lord Jesus Christ is the head and parent of the huge family of the redeemed, and when his special dispensation towards them is considered under the notion of a testament, he who confirms it by his death, must be regarded as the testator of it: And yet notwithstanding, when he is considered as appointed by God the Father to this office, even as a son over his own house, he then answers to the character of mediator between God and his people, and is the angel and messenger of the covenant.

4thly. IN allusion to this, that old or jewish covenant, which was likewise sealed with blood, typifying the great redeemer, is stiled the *old or first testament*, in distinction from the new. And Moses was not only the mediator of that covenant, but as a figure of Christ, was the testator of that fœderal dispensation, when view'd in the light of a testament; and the blood of beasts shed and sprinkled upon the occasion of dedicating that testament, answers to the death of the testator, which gives strength and force to his will.

5thly.

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5thly. Jesus is called the *surety of this better testament*, which is a different thing from becoming our substitute, and dying in our stead to answer the demands of God's law and justice. And he is thus the surety or sponsor of this his new and better testament and covenant, as he makes his blood the pledge, assurance and ratification of his promises, and the legacies he bequeaths to his people. He not only purchases the church with his blood, and engages all the rich blessings of his covenant, in consequence of his obedience to the death, but by his passion gives the believer an assured token of his fidelity in the fulfilment of all his precious promises. "This cup," says our Lord in the institution of the sacred supper, "is the new testament in my blood," ratified and confirmed by it, giving assurance of its fulfilment; and at the same time answering another most valuable purpose, in regard of the honor and justice of God, for our Lord adds, concerning his blood, that it was "shed for the remission of the sins of many." The blood or death of Christ is the ground and foundation of grace and glory to the sons of men:——We may lay a sure claim to the legacies of his testament, if we can be prov'd his rightful heirs and spiritual children: Nor may we doubt of the truth and faithfulness of that most benevolent friend, who has given himself for us, as a certain token in hand, to support our hope and confidence.

The spirit of promise likewise, communicated from him, is the earnest of our inheritance; and believers are sealed by it to the day of redemption.

Finally, forasmuch as the excellency of the covenant consists in the graciousness and riches of its promises, and it is indeed, in itself, a kind grant of

of blessings to the obedient and faithful; hence it is that we so often read of the covenant under the notion and character of a promise; and the promise or promises so frequently stand for the whole of the covenant.

II. WE are to observe, that the Lord Jesus Christ is the minister and mediator of a more excellent dispensation, and a covenant founded upon better promises than that of Moses. Dis. IX. PA. II.

As much better as he is better than Moses, and as a son is preferable to a servant: as much better as he is superior to the priests of the Aaronic order, and his blood of more value than the blood of bulls and of goats and the ashes of an heifer:—as much better as heavenly eternal blessings are greater and more precious than the blessings and good things of earth and time——the same difference there is between these covenants, as between morals and rituals; between redemption from Egyptian slavery, and redemption from death and him that had the power of it; between a temporal and eternal ruin; between an earthly Canaan and a cœlestial paradise.

BUT before we proceed to a direct consideration of this better covenant, of which our Lord Jesus Christ is said to be the mediator and surety; and the divine testator considering of it as his last will and testament; it may be proper to premise, that tho' this new and better covenant was not *formally* ratified and confirmed till our Lord's death, and the shedding that blood, which is the foundation, pledge and seal of it, and at which time he became solemnly and visibly exalted and inaugurated to office

The new covenant in some sense took place from the beginning even before the

Dis. IX. PA. II. office and power, and seated on the right hand of the throne of the majesty in the heavens; yet this covenant was *virtually* in being, and the blood of it shed, even from the beginning, as the decree was pass'd in heaven, and the thing concerted in the divine counsel, from the foundation of the world; and therefore Christ is stiled the lamb slain from that time, and by means of his death, the apostle says, there was redemption for the transgressions that were under the first testament; and accordingly the salvation of the ancient saints was owing to the death of Christ, as much as that of christians since his manifestation in the flesh; for what was agreed upon in the court of heaven, is considered as already done; and the mutual confidence of the divine persons is apparent, in that the father relies upon the son for the performance of the condition stipulated, the pouring out his soul unto death, and thereupon pardons, justifies and admits to favour the penitent and believing of former ages; and the son depends upon the promise of the father for the salvation of all such as attain to righteousness after his passion, and to the end of the world.

birth of Christ and law of Moses.

And if in the view and prospect of our Lord's sufferings, God the father justified sinners under that first covenant and from the apostacy, accounting his law and justice as already atoned and satisfied, and the debt paid by the surety, because according to the covenant of his son, it was, tho' future, yet a certain and infallible event; then for the same reason, the new-testament or covenant of our Lord Jesus Christ may be look'd upon as *virtually* and *efficaciously* in being, so that the promises of it were sure to the faithful, long before the *formal ratification* of it, in virtue of that blood which

which gives it force. And moreover, this new-testament was shadowed forth by the constitution of the old, by the covenant of Abraham, and all those ancient promises and declarations that relate to the salvation of this sinful world, however they may have a primary reference to the promised seed himself, and the covenant of our redemption in him.

IF we view the gospel under its most general character, as a scheme and method of grace and mercy, calculated for the recovery and salvation of a sinful miserable world, we must look back for the *conception* of it, to the days of eternity, and to the counsel of heaven: And we may see it, as it were in *embrio*, in the days of Adam and Abraham; and ripening to the *birth* under the dispensation of Moses and the prophets: At our Lord's nativity salvation was actually born for us, and under the ministry of Christ himself, and his holy apostles, the hidden mystery was fully revealed, and the gospel kingdom set up in its perfection and glory.

General view of the gospel.

THE light of revelation in former ages, resembled that of a candle, or the faint and borrowed lustre of the moon: But now the son of righteousness has himself arisen with healing in his rays, and blessed the world with glorious and universal day.

WHEN we view the gospel of the son of God as preached to the ancients before his incarnation and personal ministry on earth, it appears to be a dispensation of types and shadows, and reflected, not a direct light, containing rather lively figures and strong implications of the grace that is now manifested, rather than positive and full declarations,

Dis. IX. and therefore that which is now by way of empha-
PA. II. sis, stiled the gospel, is said to be the revelation of
the mystery hid from past ages.

The gospel considered in all its parts, and under all its dispensations, and as a design projected in heaven, and executed on earth, for the salvation of apostate creatures, is indeed a joyful sound, a welcome message, deserving the highest encomiums and the most grateful reception. It is every way wisely and graciously calculated to our necessities and circumstances; and suited to creatures of our unhappy characters, enslaved and stupified by vice, involv'd in darkness, impotent in sin, and under the curse and condemnation of God's law. The gospel is a salve for blind eyes, a balm for a wounded conscience, a sovereign remedy for a distempered soul: It renews our hearts, it pardons our sins, it justifies our persons, it asswages our sorrows, it animates our endeavours, it subdues our enemies, it sublimates our hopes, enlarges our views, saves from a vain conversation in this world, and conveys a title to an immortal life, and an unfading inheritance in the next. The gospel in itself, and in all its openings, especially in its present truth and fulness, is a general provision for us in our helpless needy and wretched circumstances: It gives wisdom to the simple, strength to the weak, grace to the vicious, hope to the despairing, pardon to the penitent, health to the sick, liberty to the prisoner, treasures to the indigent, life to the dead, and heaven and eternal happiness to the obedient and faithful. In short it contains a remedy for every evil, and a grant of every blessing, the greatest, the most lasting, interesting and important.

But

More special view of the gospel.

But the *special* view and light in which we are led by our text to consider the gospel, is, as a federal dispensation, even the new covenant or testament of our Lord Jesus Christ, as it stands distinguished from that of Moses, as succeeding and superior to it. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." In the following verses in the chapter, the holy writer gives us the reason of the establishment of this new covenant, and of the abolition of the old one, together with some of the properties and superior excellencies *of the former*. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come (saith the Lord) when I will make a new covenant with the house of Israel, and and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away."

Mr.

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Mr. *Henry* here obſerves concerning the new teſtament, and more excellent miniſtry of Chriſt, or rather his continuation, " 1ſt. That it is a better covenant, a more clear and comfortable diſpenſation and diſcovery of the grace of God to ſinners, bringing in holy light and liberty to the ſoul: it is without fault, well ordered in all things: it requires nothing, but what it promiſes grace to perform: it accepts of godly ſincerity, accounting it goſpel-perfection: Every tranſgreſſion does not turn us out of covenant; all is put into a good and ſafe hand. 2. That it is eſtabliſhed upon better promiſes, more clear and expreſs, more ſpiritual, more abſolute: the promiſes of ſpiritual eternal bleſſings are in this covenant poſitive and abſolute: the promiſes of temporal bleſſings, with a wiſe and kind proviſo, as far as ſhall be for God's glory, and his people's good. This covenant contains in it promiſes of aſſiſtance and acceptance in duty, promiſes of progreſs and perſeverance in grace and holineſs, of bliſs and glory in heaven, which are more obſcurely ſhadowed forth by the promiſes of the land of Canaan, or type of heaven. 3dly. It is a new covenant, even that new covenant that God long ago declared he would make with the houſe of Iſrael, that is all the Iſrael of God. This was promiſed, Jer. 31. 31, 32. and accompliſhed in Chriſt. &c."

The perſonal miniſtry and covenant diſpenſation of our Lord Jeſus Chriſt, as it ſtands diſtinguiſhed from that of Moſes and the jewiſh peculiarity, is of a ſupereminent excellence, and rais'd vaſtly above it, in regard of its nature, objects, parties, promiſes, in regard of its ſpirituality, light and glory. To be particular,

1. The

1. The mediator and covenantees in the new-testament or covenant of our Lord Jesus Christ, are better and much superior to Moses and the Jews of old. *Moses* was highly honor'd in being called to mediate between God and his people, in the first covenant, as a type of Christ;—the glory of his countenance and character were great. And the Israelites were singularly favor'd above all people, in being the subjects of that covenant and dispensation, which tho' it was made glorious, yet had no glory in this respect, by reason of the glory that excelleth." Nevertheless, as Moses the mediator was but a *servant*, so the people with whom he enter'd into covenant in the name of God, were as the apostle represents them, but as *minors* under age, differing nothing from servants, being under tutors, governors, and weak and beggarly elements, the rudiments of the world. *Whereas* the Lord Jesus Christ, the mediator of the new covenant, is a son, the only begotten son of God, and heir of all things, the Lord of angels, and brightness of his father's glory, having all power in heaven and earth: And christians with whom he covenants and whom he constitutes the legatees in his testament, are God's adopted sons, thro' faith in him, and are no longer servants, but made free by the son, and so are free indeed. And, Dis. IX. PA. II.

Altho' the mediator of both these covenants treat with Jews and christians, in the name of God and by his appointment and designation, whose covenants therefore, they ultimately and originally are, yet the several parties with whom they strike covenants, are persons of very different characters, situations, privileges, light and advantages. A christian is superior to a Jew in some sense as a Jew

to

Dif. IX. PA. II. to a pagan. For he that is leaſt under this latter diſpenſation, is greater than the greateſt under the former.

Deut 3. 3, 4, 5. Moses was ſaid to be king in *Jeſhurun*, and was God's vicegerent under the jewiſh theocracy, and is ſaid to "command them a law." But Jeſus Chriſt his great antitype is Lord of the univerſe, king in Zion, head of the church, judge of the world, who has not only commanded us a law, but aſſigns rewards and puniſhments, and diſpenſes them with his own hand: He is under God the father, the immediate object of our obedience, a divine perſon, the father and maſter of his people, having bleſſings and curſes eternal in his power, and the whole adminiſtration of providence in his hands. So that there is a vaſt diſparity, as well as a likeneſs betwixt Moſes and Chriſt.

And moreover it is to be obſerv'd, that as the Iſraelites were redeemed out of the Egyptian ſlavery, the iron furnace and houſe of bondage, which was typical of ſpiritual redemption from the power and ſervitude of ſin and Satan, previous to the conſtruction of that old covenant with them, and their being brought nigh to God, in the relation of their immediate king and governor: So in like manner the new covenant of our Lord Jeſus Chriſt has reference to his own redeemed people, who have been brought nigh to God by his blood, who are accepted, juſtified, the ſubjects of repentance and faith in him, and actually redeemed out of the hands of their ſpiritual enemies, by a divine all-conquering power and grace, that they may ſerve God in righteouſneſs and holineſs all the days of their lives, in the kingdom of his ſon. The former were the ſubjects of a temporal civil redemption,

tion, without which they could not have gone forth to serve the Lord in the wilderness; the latter are the subjects of a moral and more glorious redemption, whereby they are in very deed made the children of God, renewed in the spirit of their minds, and rendered capable of bringing forth fruit unto God: That is, they are created anew in Christ Jesus unto good works, which God has foreordained that they should walk in them."

A COVENANT in reason supposes that the parties concern'd in it should be in a condition and capacity to perform the service and conditions requir'd. But this could not be either in the first or second covenant, if the Jews had continued still in Egypt, or the christian in that spiritual slavery which is worse and greater.

2dly. THE new testament of our Lord Jesus Christ will appear to be the better covenant, if we consider the *nature* of it, and the *objects* about which it is conversant, in a comparison with the old and judaical dispensation. This latter was a composition of religion and politicks; the former a purely spiritual dispensation. Christ's kingdom is not of this world; that of Moses was. The christian covenant relates to things future, invisible and eternal; the mosaical to things present, temporal and worldly. One is a *worldly*, the other a *heavenly* sanctuary.—One, a dispensation of the spirit, the other of the flesh.—In one is sprinkled the blood of beasts, in the other the blood of the son of God. —One a state of bondage and servitude, the other of liberty and glory.—The one ritual, ceremonious and carnal, and so dark and typical in its nature; the other moral, divine and inward, the substance of the former shadows. The christian covenant and dis-

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penſation is attended with light, knowledge and clear diſcoveries of divine myſteries; the judaical obſcure, cloudy and imperfect.—The covenant of Chriſt conveys comfort, joy, aſſurance and the ſpirit of adoption in large meaſures: That of Moſes was damp'd with the ſpirit of bondage, with fear and terrors, being the adminiſtration of death and condemnation. For as the author of this epiſtle obſerves, *chriſtians* are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſts; and to the ſound of a trumpet and the voice of words, not to be endured, but even Moſes himſelf did exceedingly fear and quake. But ye are come unto mount Zion and the city of the living God, the heavenly Jeruſalem, and an innumerable company of angels, to the general aſſembly and church of the firſt born, written in heaven, to God the judge of all, and to the ſpirits of juſt men made perfect; to Jeſus the mediator of the new covenant, and to the blood of ſpringling, that ſpeaketh better things than that of Abel."

12 Chap. 18.

3dly. If we compare the terms and conditions of theſe two ſeveral covenants, upon the part of jews and chriſtians, we ſhall find that the new teſtament is much to be prefered. In the moſaic conſtitution, conſidered as the jewiſh peculiarity, or political national covenant, *compleat* obedience to the law was required, as the condition of long life and proſperity in the promiſed land, therein reſembling the original covenant of works: But wherein they failed in point of obedience to their peculiar law, which, as ſuch, regarded the outward behavior, as other civil laws do, rather than the heart and principle; in theſe caſes, I ſay, ſacrifices, purgations

and

and atonements were appointed and enjoin'd upon them, pointing to the great gospel sacrifice, which is of a moral nature and efficacy, purging the conscience, as those did the flesh and outward man. Dis. IX. PA. II.

But then under that constitution there were *capital offences against the state*, which required cutting off, and for which no sacrifice and satisfaction was provided, resembling high treason and unpardonable enormities in other governments: and even tho' they might die in favor with God, and be happy in the other world, where there was sincere repentance; yet the law required that they should be cut off from among God's people in this world, as subjects of the kingdom of Jehovah. But such is the merit and excellence of the great christian sacrifice, that thereby believers under the new testament are justified from all things, from which they could not be justified by the law of Moses. The blood of this immaculate lamb cleanses from all sin:—Jesus Christ came into the world to save the chief of sinners, and is able to save unto the uttermost all that come unto God by him. Being justified by faith, we have peace with God through our Lord Jesus Christ. And if any man sin, even after faith in Jesus Christ, and justification by his blood, we have still an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins; for all our sins, after regeneration as well as in our former state:—for in many things we all offend, and stand in need of daily repentance and remission.

Herein the blood of the new testament is more excellent and meritorious, than that of the old, as well as in procuring for us eternal redemption, whereas that secured only a temporal.

This

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This one most invaluable sacrifice, *now* in the end of the world, is instead of all repeated burnt offerings, and serves to put away all sin :—Nor need Christ have offered himself often ; his once suffering to bear the sins of many, is sufficient for their justification before God, so that there shall be no more remembrance made of sins, every year, as under the law of Moses. This is a happy priviledge of the new testament, that all those costly bloody sacrifices, and the tedious parade of them ceases, a burden almost intollerable to be born, and that by one offering Christ hath perfected forever them that are sanctified. A great happiness that our necks are delivered from this yoke of bondage, and that the method and terms of acceptance, in the new covenant, are more favorable, easy, rational, and suited to a state of freedom and manhood.

It is a spiritual, noble and worthy service, that our Lord Jesus Christ requires of us, that tends to the refining and exalting our natures, to raise us above low and sordid views and pursuits, to fix our attention on things unseen, and qualify us for cœlestial entertainments, and the society of angels. Having reconciled us to God by his death, that we may be finally saved from wrath through him, and inherit glory and immortality in the heavens, even that kingdom which cannot be moved, he expects that we hold fast grace, whereby we may serve God acceptably with reverence and goldly fear.——He requires of us that we run our christian race with patience, that we fight the good fight of faith, and finish our course and keep the faith :—— That we be not weary in well doing, nor faint in

in our minds, but become strong in his grace; stedfast, unmovable, always abounding in the work of the Lord, because our labor shall not be in vain in the Lord :—He enjoins it upon us that we cleave to him in love, and hold fast the profession of our faith without wavering, and continue patient in ways of well doing ;—that we love him above father, mother, wife, children, houses, lands, and are ready to sacrifice our lives for his sake, and take up our cross and follow him. For,

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As in the *old* covenant it was required of the Jews that they adher'd to the worship and service of the one true God their king and sovereign, and kept his statutes and judgments, which if a man did he should live in them ; so in the *new*, stedfastness and fidelity to our Lord and master, our Savior and redeemer, even faithfulness to the death, in the sincere practice of universal righteousness, charity, piety, and that we depart from all iniquity, is indispensably required of all his people, in order to the participation of of the blessings of his kingdom, and sharing in that eternal life which he has purchased and dispenses according to the gospel ; even that redemption which he has wrought out for all them that obey him. Which brings us to the

4th And last thing, viz. To shew that the ministry and covenant of our Lord Jesus Christ, is better and more excellent than that of Moses, because his covenant is founded and established upon better promises. In the first covenant the promises made to the obedience there required, were worldly, temporal and civil, as has been observed : In this second and better covenant,

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the promiſes to evangelical virtue and righteouſneſs, are of an eternal and moſt glorious nature. Moſes promiſed a long and happy life on earth: Jeſus the mediator of the new covenant, inſures to his faithful followers the life of ages in heaven. One engages earthly, the other cœleſtial treaſures and honors: One promiſes the Canaan here below, the other the Canaan which is above.

The law of Moſes ſtiles the Iſraelites a kingdom of prieſts, a peculiar treaſure: But the ſon of God, who waſhes his people from their ſins in his own blood, has made them *indeed* kings, and prieſts unto God and his father, and they are in a more exalted ſenſe a royal prieſthood, "a holy nation, a peculiar people." The joy and affluence of Canaan was but a faint ſhadow of the fulneſs of joys and everlaſting pleaſures that are at God's right hand forever. The conſiderations are eternal and moſt important that are made uſe of in the new covenant, and infinitely ſuperior to thoſe under the law. Thoſe bleſſings and curſes that related to time and the preſent life, are quite inconſiderable, in compariſon of the everlaſting ſanctions of the goſpel. *Here* the diſobedient are threatned with the ſecond death, with unquenchable flames, and utter baniſhment from the divine preſence: And the obedient and faithful, and ſuch as overcome in the way of righteouſneſs, have the promiſe of a crown that never fades, of a ſeſſion with Chriſt upon his throne, a promiſe of entering in thro' the gates into the heavenly city, and ſhining forth as the ſun in the kingdom of God! But the greateſt good and evil appertaining to that

firſt

first covenant, were not comparable to these, for they terminated in this world. The promises of the gospel are indeed most excellent, even exceeding rich and precious, and the joy and consolation of the believer's heart; the bare contemplation of them often fills him with rapture and joy unspeakable and full of glory. It is to be remembered however that these promises, in a less clear and perfect manner, were made to the patriarchs long before the law of Moses; agreable to which, the author of this epistle says of them, that they sought and desired a better country, even an heavenly, a city that has foundations, &c. But then it is well known that these promises or this gospel was not in and by the law, which was a covenant and dispensation by itself, under which indeed, these promises of spiritual eternal blessings were subsisting, and various ways typified, but yet they made no part of that old covenant, as such.

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But it is now time to conclude with some improvement.

1st. How great is our happiness in living under the new testament dispensation, so much superior in light and grace and comfort, to that first covenant which was calculated for the ages of darkness, bondage and superstition? That dispensation was *confined* as well as obscure, limited chiefly to the Jews, whereas the gospel is as *universal* in its extent, as it is glorious in its nature. The blessing of Abraham in its full sense and latitude, is descended upon us Gentiles: The promise is to them that are nigh, and to them that are afar off: Christ is become a light to the Gentiles, and God's salvation to the ends

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of the earth. God has performed the mercy promiſed to the fathers, and has remembered his holy covenant, has given knowledge of ſalvation to his people by remiſſion of ſins, and cauſed the day ſpring from on high to viſit us. Truly our lines are fallen to us in pleaſant places, and we have a goodly heritage. We are the happy people that know the joyful ſound, and that walk in the light of God's countenance. We Gentiles are become his people, who were not his people, and we have obtained mercy who had not obtained mercy."

Our ſouls ſhould magnify the Lord, and our ſpirits rejoice in God our Savior, who has thus beheld the low eſtate of his ſervants: And we ſhould give thanks to the father who hath made us meet to be partakers of the inheritance with the ſaints in light: Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear ſon.

O let us highly value and eſteem the knowledge and grace of our Lord Jeſus Chriſt, and account all other things but as loſs and dung, for the excellency of it, and labor with St. Paul, to be found in him, not having our own righteouſneſs which is of the law, for our juſtification before God, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. Let the love of Chriſt have a conſtraining influence upon us, and gratitude to our divine and moſt benevolent redeemer, induce and animate us to that univerſal obedience and holineſs, without which no man ſhall ſee God's face. The new teſtament requires purity both of heart and life, and if we ſhare in the bleſſings of this covenant,

nant, we must resemble our Lord in all benevolence and goodness, and be not conformed to this world, but transformed by the renewing of our minds. Christ's people are not of this world, as he was not of this world, but they are chosen out of it, and have their treasures and hearts in heaven, and are effectually taught by the gospel and rich grace of their salvation, to deny ungodliness and worldly lust, and to live soberly, righteously and godly.

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2dly. Let us all therefore who have named the name of Christ, and professed his religion, receive the exhortation to depart from all iniquity, and to walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." As we have received the Lord Jesus Christ, so let us walk in him, and become rooted and built up in him, and established in the faith. And as the author of this epistle exhorts, let us consider the obligations we lie under, to give the more earnest heed to the things which we have heard, lest at any time we let them slip; remembering the character of him from whom we have heard them, even the son of God himself, by whom the father hath spoken to us in these last days. For if the word spoken by angels, whose Lord he is, was steadfast, and every violation of that law received a just recompense, how shall we christians escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, with signs and wonders and divers miracles?"

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As it is a better covenant in which we serve, and our light and advantages are greatly superior to those of the legal dispensation, having a most glorious hope set before us, the promise of an eternal inheritance, so a more free, chearful and noble service is required of us, even a spiritual and rational service, flowing from love, liberty, and the filial temper of God's adopted children. It becomes us to run and not be weary, to work and walk and not faint, and mount up with wings as eagles. Let us not be of the number of those that draw back unto perdition; but of them that believe, to the saving of the soul."

Heb. 10. 39.

And let us fear lest a promise being left us of entering into his rest, any of you should seem to come short of it. Let us not be slothful therefore but followers of them, who through faith and patience inherit the promise. And being encompassed with so great a cloud of witnesses to the truth of the gospel promise, as the apostle enumerates in the 11th Chap.. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us. Let me beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. Let love be without dissimulation; abhor that which is evil, cleave to that which is good. Be kindly affectioned,—fervent in spirit—rejoicing in hope—patient in tribulation,—instant in prayer.

6. 12.

12. 1.

Having such precious promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of

2. Cor. 7. 1.

of God. Watch ye, ſtand faſt in the faith, quit you like men, for ye are no longer under ſchoolmaſters and tutors, but are God's redeemed adopted ſons and daughters: And being not ſervants, but ſons and heirs, therefore God hath ſent forth the ſpirit of his ſon into your hearts. Di. IX. PA. II.

FINALLY holy brethren, partakers of the heavenly calling, be ſtrong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not only againſt fleſh and blood, but againſt principalities, againſt powers, and againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſſes in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand. For he that holdeth out to the end ſhall be ſaved. To him that overcometh, ſaith our Lord, will I grant to ſit with me on my throne, even as I have overcome and am ſet down with my father in his throne. He that hath an ear let him hear what the ſpirit ſaith unto the churches.

EVERY one indeed has not an ear rightly tuned to hear theſe things. This is the peculiar happy privilege of Chriſt's illuminated ſanctified people, the eyes of whoſe underſtanding are enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints. With regard to others, God hath not to this day, given them eyes to ſee and ears to hear and hearts to underſtand.

THE condition of ſuch is very unhappy, very dangerous and pitious: You are yet in your ſins and under condemnation, in the gall of bit-

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ternefs and bond of iniquity, dead in trefpaffes and fins :—You have never yet been made light in the Lord, and recovered to fpiritual liberty, out of the dark and tyranical kingdom of fatan. All old things are not paffed away, nor all things become new; the heart of flefh has not been given you or the heart of ftone taken out of you. The God of this world yet blinds your minds, left the light of the glorious gofpel of Chrift, who is the image of God, fhould fhine into them : This is the reafon the gofpel is hid to them, that continue yet loft in fin and to a fenfe of true virtue ; for fatan, the great enemy of human happinefs, works in the corrupt hearts of the children of difobedience, to obftruct the efficacy of the gofpel and all the defigns of divine grace and mercy. But thy condition O ! unrenewed finner is not defperate, though dangerous ; there is forgivenefs with God—you have the offers of falvation—you have yet a fpace for repentance—heaven and earth are at work for you—though morally ftupid and infenfible, yet you have the natural powers of confideration, reafon and reflection—you may be convinced of your circumftances as they relate to fin and falvation, whether rightly impreffed with them or not—The fpirit of God, it is to be hoped, has not utterly forfaken you. O ! therefore finner, be not wanting to thyfelf, nor give occafion of felf condemnation ; be up and doing—feek the Lord while he may be found, call upon him while he is near : For now is the accepted time, now is the day of falvation.

Of

Of Faith and its Connection with Justification and Holiness.

ST. JAMES 2. 24.

Ye see then how that by Works a Man is justified and not by Faith only.

THERE is often the appearance of inconsistence and contradiction in the writings both of inspired and uninspired authors, where notwithstanding, upon a thorough impartial view of the case, the *seeming* disagreement is found to be *real* harmony. Dis. X. PA. I.

THESE words are St. James's conclusion from the premises and considerations in the foregoing verses: And he appeals to the reader for the truth and certainty of the consequence, and speaks with great assurance of his conviction in the point, "ye see then" from the foregoing reasoning, "how that by works a man is justified and not by faith only".

How could this apostle have contrived a way to express himself in more direct opposition to St. Paul; who in Rom. 3. 28. says "Therefore we conclude" from the principles before laid down, "that a man is justified by faith without the deeds of

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of the law"? For this likewiſe is the reſult of a long chain of reaſoning by this great apoſtle of the gentiles. And yet we believe they were both under the infallible guidance of the holy ghoſt, and that there is no ſtudied or material difference between them. And indeed if there was any real contradiction between theſe two apoſtles in this matter, they would be as inconſiſtent with themſelves, as they are with each other. For St. Paul, in ſeeming oppoſition to his ſolifidian doctrine, in the foregoing chapter, reminds his hearers of a day of future recompenſe, and revelation of the righteous judgment of God, when he will render to every man according to his deeds: To the patient continuer in well doing, eternal life; to the contentious and diſobedient, indignation and wrath; for the *doers* of the law ſhall be juſtified in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt. And although the deſign of St. James in this place is to prove that a ſaving faith is of a working nature, yet he does not intimate that the true believer is not juſtified in the ſight of God, previous to a courſe of actual obedience; yea methinks he intended to teach us otherwiſe, even that an operative faith juſtifies, antecedent to thoſe good works, by which it is made perfect; for he here refers us to two famous inſtances of Abraham's faith, one is that of offering his ſon Iſaac, of which he ſays, "ſeeſt thou how faith wrought with his works, and by works was faith made perfect". The other is in the verſe immediately before the text, taken from Gen 15. 6. and conſiſts in the patriarch's relying upon the promiſe and faithfulneſs of God, that his ſeed ſhould be as the ſtars of heaven; in which caſe works

works seem not to be immediately connected with his faith as in the other instance, and which is therefore produced by St. Paul, once and again, to prove his doctrine of justification by faith, prior to that course of obedience and good works which is the fruit of it; and in reference to this St. James says, "the scripture was fulfilled which saith that Abraham believed God". not that he worked, and it was imputed to him for righteousness". From whence one is apt to infer, that however necessary works are to faith and justification in *some view* yet faith, even according to St. James, justifies the true believer before the performance of those good works, which are the genuine fruits and consequences of it; and this is the doctrine of St. Paul. It is a remarkable circumstance however, that both these apostles should produce the example of Abraham, the one to prove that a man is justified by faith without the deeds of the law, the other to shew how that by works a man is justified and not by faith only. Though indeed this is the case with regard to all other believers as well as Abraham

NEVERTHELESS it is observable that neither of these holy writers, though assisted by the holy Ghost, impose their doctrines upon us, by a meer absolute authority, but come at their several conclusions in a way of argumentation, of which reasoning we are in some measure capable of judging, without pretending to any extraordinary inspiration

IT may moreover be remarked that this doctrine of St. Paul is the great peculiarity of the gospel revelation: That of St. James is a fundamental principle of natural theology, which the christian revelation

Dif. X. PA. I. revelation ſuppoſes and confirms. If the doctrine of the latter apoſtle be falſe, that virtue and good works are ſome-how concerned in our juſtification, and neceſſary to our final acceptance with God, then *all* religion falls to the ground with it, and there is nothing left, as ſeperate from it, that deſerves the name: If the doctrine of St. Paul be falſe, that we are juſtified by faith in Jeſus Chriſt, and brought into a ſtate of favor with God, not in virtue of our own righteouſneſs, but of Chriſt's obedience to the death for us, then chriſtianity only is made a ſacrifice of. If it were neceſſary therefore to ſuppoſe that one of theſe apoſtles are in the wrong, it muſt be St. Paul; for the doctrine of St. James is true, whether the goſpel be ſo or not.

SUCH an air of contradiction, both to themſelves and each other, is a thing common among all writers, who write with the greateſt ſimplicity and honeſty, on different and oppoſite occaſions, and with a view to guard the truth againſt the ill uſe of it, that is often made, by evil minded perſons on either extreme. In ſuch an attitude theſe two apoſtles are to be viewed, one as combating the errors of thoſe ſuperſtitious Jews who adhered to the law for juſtification, in the ſight of God, and rejected Chriſt and his atonement: The other, ſometime afterwards as diſproving and refuting the libertine, abſurd notions of thoſe corrupt chriſtians that turned the grace of the goſpel into luſt and wantonneſs, and exalted faith to the prejudice of virtue and a good life.

IT may very juſtly be ſuppoſed that each of theſe apoſtles would have preached the doctrine of the other in the ſame ſituation and circumſtances,

ces, as nearly as is common for two men, in their several ways, to speak the same thing. Nor should hearers or readers too suddenly and rashly conclude, that there is a material, considerable inconsistence in the doctrine of the same or different preachers or writers, because there is the *appearance* of such a thing, upon the first superficial view of the case. Neither preachers or hearers should divide themselves into parties under the names of the several apostles, much less under other later names, one saying I am of *Paul*, another I am of *Cephas*, I am of JAMES or I am of JOHN. It is the doctrine of the new testament, and of *all* the apostles, that we preach and that you profess; and if all ages, and christians of all professions have labored to reconcile *them*, surely instead of being captious, carping and easily offended, we may expect that you should take some candid pains in making *us* consistent with overselves and each other, who may doubtless be allowed to differ, in every respect, as much as the holy apostles themselves, who had an infallible guidance.

seeming difference ought not tobemade a ground of prejudice.

WHAT I principally aim at in the choice of these words, is not a *direct* reconciliation of these two apostles, who indeed never were at variance, and which has been attempted in sundry ways, at divers times, and by many hands: Though I trust you will find it, at least, consequentially done, by the consideration of the great doctrine of FAITH in its connection with justification, sanctification, and vicarious satisfaction, which is to be the subject of this day's discourse.

I DID not think of a text, in which these several ideas were better and more plainly united than in this. St. James here treats of justification; and when he ascribes it partly to works, he still

supposes

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ſuppoſes and allows the hand of faith in it. "Ye ſee then how that by *works* a man is *juſtified*, and not by *faith only*." The faith which is concerned in our juſtification, is, at leaſt, not an idle inoperative, but an active working faith, to ſay nothing, at preſent, of the external fruits and effects of it in after-life. And therefore the apoſtle ſeems here to connect faith, holineſs, juſtification, and the grace of redemption together. I rely upon it, that there is ſomething ſo curious in the text, upon this occaſion, as ſubſequent to the foregoing diſcourſes, as will at leaſt render you *patient* to hear more of juſtification, and eſpecially as its relation to faith and the *fruits of it*, is the point directly to be conſidered, which has hitherto been only incidentally touched upon. I ſhall endeavor

I. To deſcribe *faith* and conſider its relation to holineſs, obedience, and good works. For the apoſtle ſays, "ye ſee then how that by *works* a man is juſtified and not by faith only": Hereby ſignifying that works and faith are ſomehow connected, and operate in union, in the affair of juſtification

II. Consider the connection that ſubſiſts between faith, the faith of the goſpel, the faith of Chriſt, and juſtification by his blood, or obedience to the death. For St. James plainly allows that a man is juſtified by faith, though he aſſerts that he is juſtified by works alſo: But wherein he is juſtified by faith, excluſively of thoſe works of righteouſneſs that follow in the life, it may be ſuppoſed that he intends, it is *meerly* of grace and upon the ground of the blood of Chriſt, as St. Paul expreſly declares. For St. James does by no means intimate, that Abraham or any other believer was at firſt juſtified and had acceſs

into

into that grace, wherein they afterwards stood, upon the ground of *prior* obedience; or that former works had any hand in procuring this favor, notwithstanding he so vehemently urges *after* obedience and good works as indispensibly necessary to life and happiness. So much seems plain in the doctrine of both the apostles, that justifying faith is of a working operative nature; but yet *no works*, commonly so called, that is, acts of external obedience, or course of virtue, are necessary to the believers first acceptance with God.

It may be noted that St. James does not ascribe justification to works in the same *absolute* manner that St. Paul ascribes it to faith. Works are *wholly* excluded from the justification of the latter, but faith is not excluded from the justification of the former. St. Paul says "a man is justified by faith, *without* the deeds of the law"; St. James no more than that "a man is justified by works and not by faith only". The apostles both agree in the excellence and fundamental importance of faith: Even St. James in this epistle considers it as essential to acceptable prayer and devotion": Let him ask in faith, if any man lack wisdom, it shall be given him; but let not him that wavereth and is unbelieving, think that he shall receive any thing of the Lord". And St. Paul on the other hand, who seems to set faith so very high, at sometimes preaches works, in as strong terms, to the full, as people *in general* in these days, love to hear them preached. "Not the hearers, but the doers of the law, he says shall be justified."

The doctrine of these two apostles considered in the *general*, and upon the whole matter is exactly the same: And what real *special* difference there is between them seems to be this; one considers

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siders actual obedience and following virtue and good works, as connected with faith, in *his view* of justification, and represents them both as conjunctly necessary to it: The other considers an operative faith as justifying, in *his view* of the thing, exclusive of a course of actual obedience, whether before or after. But there is such an intimate kindred between the right disposition and the good action, that they are often accepted and rewarded as the same. This helps to unite the sentiments of the two apostles, in some measure.

The different views of these two apostles.

But now if we only vary a little the light and respect in which they consider justification, and allow their faith and its operative nature to be the same, it will serve to unite them perfectly. And why may we not be allowed to take this liberty thus a little to vary their view of justification? For is it not quite evident that the sinner is at first justified in the sight of God, and admitted to favor, through faith in God, in Jesus Christ, in the great sacrifice for the sins of the world, not only without a prior course of obedience, but before there is opportunity for those following works of righteousness, which are the fruits of faith? And this is the light and view in which St. Paul considers justification; as has been heretofore shewn. But then no man will pretend that actual obedience, when opportunity is granted therefor, is not *essential* to that faith, and to the life and continuance of it, and to the believer's living and dying in a justifyed state, in peace and favor with heaven; and this is the manifest respect, in which St. James considers justification. And under like views and circumstances, one might warrant it, St. Paul would have preached the doctrine

of

of St. James, and James that of St. Paul: even in like manner, as under this different consideration of the subject, other ministers of the gospel, not under inspiration, *seem* to preach differently from themselves, and contradict one another, like inspired apostles, when they are treating of faith and works, and their influence into justification and acceptance with God. Dis. X. PA. I.

For it ought to be remembered, that St. Paul designedly sets himself, as the occasion required, to magnify the office and celebrate the glory and virtue of faith, in reference to the sinners acceptance with God, even the father, thro' grace that is in his Son Jesus Christ: and St. James on the other hand, makes it his point, (for so the case required) to press the necessity, and set forth the excellency and glory of a virtuous character, as that to which faith and revelation are designed to raise us, and without which a meer speculative belief of the gospel, and a bare profession of christianity is but an empty name, a vain unprofitable thing, like a body without breath, or a charity that evaporates in words.

If each of these holy apostles had had both these things, at the same time in their view, and under their immediate consideration, they would, in all probability, have given less occasion for the supposition of an inconsistence between them. In this respect these sacred writers resemble others, and human nature shews itself under the inspiration of God. And I believe I may add further, that herein they observably differ from the Son of God himself, to whom "God giveth not the spirit by measure."

But it is time, as proposed, to consider more directly what *Faith* is, and point out its relation to

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holinefs, obedience and good works. For when this apoftle fays, "ye fee then how that by *works* a man is juftified, and not by *faith* only," he leads us to underftand that they, fome how jointly concur in the bufinefs of juftification, and that faith and virtue are intimately connected with each other. Abraham's faith wrought with his works, and was perfected by them.

Faith defcrib'd as fanctifying

By faith in the general notion of it, we commonly underftand, I think, the believing, affenting to, or being perfwaded of the truth of, fomething, upon reafonable evidence or teftimony. And *divine faith* in particular, which is converfant about the things of God and religion, is grounded upon fome divine teftimony: as *human faith* is founded upon the teftimony of man.

But then faith in the fpecial and more excellent view of it, as it relates to religion, and has juftification and falvation afcribed to it in the holy fcriptures, implies and intends fomething more than the *meer belief* of truth, as fuch, for religion refpects the heart as well as the underftanding, and the great doctrines of divine revelation, are to be confidered, not only as truths in fpeculation, but as ufeful, intereftting, practical truths, that relate to our peace, happinefs and eternal falvation: and it is to be obferved, that the *goodnefs* and *excellence* of divine truths have relation to the will and choice, the affections and paffions, even as the *truths themfelves* are the direct objects of the underftanding.

And moreover the belief and juft perfwafion of thofe truths of God, that are good, ufeful and moft intereftting to us, as they operate upon the heart and paffions, fo they have a natural tendency to and are fuppofed indeed to have a correfponding influence

influence upon the actions, the life and conversation. And accordingly we find in the word of God, that oftentimes belief and unbelief signify much the same as obedience and disobedience, and so vice versa *; and that faith involves the idea of trust, affiance, hope, confidence. "I know whom I have believed", or trusted and confided in, says the suffering, triumphant apostle. And surely it must be so, that divine truths suitably received and believed, will have these effects; for it cannot be supposed, that God infinitely wise would reveal to us truths from heaven to rust in our heads, or only gratify our curiosity, having no connection with our present moral temper and conduct, or with our future happiness, because this would be altogether unworthy of the divine character, at the same time that it appears unsuitable to what must be suppos'd the nature and design of a revelation to sinful creatures.

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2 Tim. 1. 12.

And further it is to be remembered that the great God is graciously pleased to deal with his people in a way of covenant, wherein he promises and grants blessings, favor and indulgence, as well as denounces judgments, threatnings and curses, to the respective worthy and proper objects; and accordingly he is represented as a God of truth, and without iniquity, a God who keeps covenant from generation to generation, whose word stands fast in heaven, and whose faithfulness never fails.—

* The unlearned reader may see how the translators here render'd these words *either* way; in the margin *disobedient*, and in the text *believed*, and so on the contrary. Heb 11. 31. Eph 5. 6. Heb 4 11. What is rendered "He that believeth not" John 3 36. is translated disobedient in Rom. 1. 3 & Acts 26. 19, &c. *Believed* and *trusted* are promiscuously rendered 2 Tim. 1. 12.

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These promises and threatnings therefore necessarily become the objects of hope, joy, confidence on the one hand, and of fear, terror, concern on the other, as well as of speculative belief and mental persuasion. And these principles and passions it is well known are the grand motives of human actions. So that he who *realises* the being, providence, perfections, promises and menaces of almighty God, feels those affections, possesses those dispositions, and is animated to those pursuits, that are correspondent thereto. He that *thus* believes in the power and faithfulness of God, will love and fear him—will make him the object of his religious hope and confidence—will piously commit his way to him—wait patiently upon him—live resigned to his will—dread his anger and displeasure—seek and study to obtain his favor and approbation; praying with holy David, "O that my ways were directed to keep thy statutes." That is, upon the whole, the true believer will be a man of piety, patience, meekness and universal goodness.—His affections will be set on things above, his heart will go after God, not after his covetousness, and having these precious promises of the gospel made to him, and the solid hope of glory in him, he will purify himself even as Christ is pure, laboring to be cleansed from all filthiness, both of the flesh and spirit. Thus the author to the Hebrews describes faith, as the substance or rather confident persuasion of things hoped for, the evidence of things not seen, by the power and virtue of which, the ancient saints performed wonders, denied themselves, despised the world, out of weakness were made strong, subdued kingdoms, wrought righteousness, &c. If we examine the faith of those worthies, the author of that

that epistle enumerates in the 11th chapter to the Hebrews, we shall find it consisted in such a confidence towards God, and full perswasion of his everlasting truth and faithfulness, as produced resignation, submission and obedience to his will in the most difficult and mortifying instances. Was not this the case with Abraham, Moses, &c? For I must not inlarge. Dis. X. PA. I.

But then moreover the blood and obedience of Jesus Christ is a fresh and special ground of confidence in God, revealed in the gospel, and this trust in God by Jesus Christ, is especially *christian faith*, as distinguished from religious faith in general. That propitiation God has provided for us in his Son, is at the same time an honorary ground of the remission of our sins, and a ground of hope towards God; the belief of it tends to cure our rebellion, prevent our despair, and put us upon returning to God by repentance. Sin and guilt create fear and distrust in the mind, and he that has greatly and ungratefully transgressed, naturally suspects the good will of him whom he has offended, and justly made his enemy:—Therefore that we might have the strongest assurance of his kindness and benevolence, God has, by the gospel, revealed to us the certainty and grounds of reconciliation; that so we might, instead of hiding ourselves and our sins from him like Adam, return to him with penitence and confession of our sins, entertaining a chearful hope of acceptance with him, in his dearly beloved Son.

And in this way it is, most eminently, God leads sinners to repentance by his goodness, and conquers his enemies by kindness.—And thus we see how that repentance towards God, and faith towards our

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Lord Jesus Christ stand connected and related to each other.—And thus it appears that the faith of the gospel is accompanied with affiance, hope, confidence in God by Jesus Christ; thro' whom God is reconciling the world unto himself, not imputing their trespasses unto them. For we fear God because we believe there is forgiveness with him; and the true fear and love of God, both of them, imply the keeping of his commandments, and naturally produce obedience and conformity to his will and pleasure. Faith in God by Jesus Christ, as having made peace for us by the blood of his cross, tends to inspire hope, love and gratitude, and these to produce all the virtues of a good life. A *meer* speculative, common, cold assent to propositions, as being *in themselves true*, that relate to religion, such as St. James may be suppos'd to intend, may be a distinct thing from virtue, and be found unconnected with it, for the devils believe and tremble: Especially may such assent be destitute of the fruits of righteousness, where there is the disbelief of some important principles, counteracting the belief of others, or some very erroneous notions entertained; as often happens with men of vicious and debauched characters: But the *thorough persuasion and conviction*, of the doctrines of religion, as being not only true and divine, but as most important and interesting to us, and in their common and just connection with each other, and free from ungodly errors, must surely carry with it such an impression upon the heart and conscience as will influence the life and actions.

So to believe in any person, as to put confidence in him, to trust and rely upon his goodness, wisdom, ability, faithfulness, in matters that we apprehend

prehend most near and momentous to us, necessarily supposes love and esteem, submission and obedience to such person. So the faith of Christ, which implies trust in him, and in the mercy of God thro' him, must be accompanied with the heart and affection, with obedience and fidelity. And accordingly we read that faith works by love, *that* love which is the fulfilling of the law; that it purifies the heart; and as what St. James testifies to in this chapter, brings forth good fruits and effects, even works of charity, virtue, self-denial.

It is worth remarking further, as a proof of the sanctifying nature of that faith which justifies and saves, that the very instances which St. James adduces to shew that by works a man is justified, and not by faith only, the author to the Hebrews mentions, without any thing said of works, to prove the power, truth and excellence of that faith *itself*, by which the just do live. "*By faith* the harlot Rahab perished not, with them that believed not". Heb. 11. 31. But St. James assures us that this faith which kept Rahab from perishing, and was so excellent, was of the working sort, for "was not the harlot Rahab justified *by works*, when she had received the messengers, and sent them out another way? And it is alway supposed and intended that the faith of the saints is thus accompanied by obedience and good works, whether any mention be made of the latter or not. For tho' faith itself is distinguishable from the fruits and effects of it, yet a trust of heart on God by Jesus Christ, is itself holiness and piety; and the true believer is sanctified as well as justified, by his faith.

In a word, the gospel is a dispensation of grace, rich and free grace, as distinguished from the con-

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ſtitution of nature and law, and as ſuch does *eminently* require the exercise of faith and truſt in God, and his revealed promiſed mercy by Jeſus Chriſt: And hence it is the goſpel itſelf is ſo often ſtiled *the faith*, the object being put for the act: Hence true chriſtians are by way of emphaſis called *believers*, becauſe the new teſtament points us much beyond any other diſpenſation, to unſeen objects, which faith alone can converſe with: and hence alſo evangelical righteouſneſs is termed the obedience of faith, as ſpringing from the belief and hope of theſe inviſible and future realities. Upon the whole then it ſeems, that unbelief and infidelity, is not *meerly* a diſcrediting the truths and gracious declarations of heaven, but a neglect and contempt of the *great ſalvation*, in general, a rejecting the mercy of God in our Lord Jeſus Chriſt, and a refuſing that he ſhould reign over us; it implies rebellion in the heart, as well as the want of aſſent and light in the underſtanding: whereas faith, in the larger acceptation of it, is a hearty cloſing with the propoſal of heaven, ſo as to act under the influence of thoſe divine and ſalutary truths, that have found reception in the mind—ſuch a belief of the goſpel, as implies an acceptance of the tendered mercy, which alone can ſave us, an embracing the Savior, and ſubmitting ourſelves to him. No wonder therefore that abſolution and juſtification, in the *ſight of God*, is annexed to faith; or indeed, that in this comprehenſive view, it ſhould be made the term of *ſalvation* itſelf: and eſpecially when we conſider that it is the root of evangelical obedience, and ſuppoſes and involves an intire change and renovation of heart and temper; inſomuch that the apoſtle John ſays, "He

Why faith is conſider'd in the holy ſcriptures as of ſuch importance.

"He that believeth that Jesus is the Christ, is born of God." Now this being the case, it is not strange, I say, that *unbelief*, on the one hand, should be represented as a capital offence against the gospel; and that *faith* on the other should make such a figure as it does in the holy scriptures, and especially in the new-testament, and that present pardon and future glory should appear to be so eminently suspended upon it; it being a grace of such great consequence and superior influence under the gracious dispensation and in the christian life, implying that character, and cordial acceptance of, and affiance in, the grace and salvation of the gospel, without which it is not easy to conceive, how we could, with any decency or propriety, become partakers of them. But if justifying faith be considered only as a meer assent of the mind to truth, or as being without moral excellence, or as not *our* act, it is difficult to account for what we find said of it and ascribed to it in the word of God. 1 John 5. 1.

II. WE are now to consider the connection between faith and *justification*, as we have before endeavoured to shew the connection between faith and *sanctification*. The faith which justifies the sinner may be called a *holy* faith, as it is in itself a most considerable branch of holiness, implying other virtues, and being the root of evangelical obedience. Faith and works are related to each other, and they both stand jointly related to justification. "Ye see then, says the apostle, how that by works a man is justified and not by faith only." Dis. X. PA. II.

THE several things yet necessary to be observ'd from the words, for the further clearing them up, and

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and the matters relative to them, may be thrown into the following order and method.

1. We may endeavor to shew negatively how faith does not justify sinners in the sight of God, even tho' it be considered as *operative* and *seminally* including all christian obedience.

2. Consider positively how faith does justify a sinner in the *sight of God*, without, and prior to, a course of actual obedience, and those subsequent works of righteousness which flow from it. And

3. Shew how it is true likewise, according to St. James in the text, "that by works a man is justified and not by faith only."

Faith itself not the cause of justification.

1. There is a view, in which faith does not justify the sinner in the sight of God, even tho' it be considered as operative and seminally inclusive of all christian virtues. By this I mean, it is not *in itself their justifying righteousness*, or the reason, ground and meritorious cause of their acceptance with God, of their pardon, absolution and justification before him. Tho' it be the way and reasonable mean, according to which, even nature itself as well as the God of nature, have appointed that the sinner should become partaker of Christ, and the redemption that is in him, and so in that sense is the condition of it, yet it is not the ground or procuring cause of his acceptance & acquittance, any more than the receiving a favor in a proper manner, is that favor itself, or than the confiding in a person, or leaning upon an object, is that very person or object itself. If our believing and trusting in God's mercy and faithfulness was *the very thing* that procured acceptance for the sinner in his sight, then where would be the need of Christ's being made sin for us that we might be made the righteousness

ousness of God in him? It is the mercy of God that pardons and justifies sinners, and this saving mercy or righteousness of God the gospel has now plainly informed us, is exercised upon the ground of Christ's blood and obedience to the death, which is therefore a great object of christian faith; for God hath set forth Jesus Christ to be a propitiation, thro' faith in his blood, to declare at this time his righteousness for the remission of sins". The christians faith terminates upon this mercy of God, as revealed in Jesus Christ, the great sacrifice for the sins of the world, and without these would have no efficacy towards the sinner's justification. It is the blood of Christ, as of a lamb without blemish and without spot that makes the atonement and procures our pardon and redemption; faith itself can do no more than as a moral and fit mean, gives us an interest in and title to this divine righteousness and propitiation, and so make it ours, a justifying righteousness to us, an actual offering and sacrifice to God for our sins in particular.

"When our Lord declares to the diseased woman, thy faith hath made the whole, how are we to understand his words? That the patient's belief, and not the agency of Christ wrought the cure? To suppose this would be extremely derogatory to the power of our great physician. And if we ascribe justification to the act of believing, it will be equally derogatory to the obedience [and death] of our great mediator. In the former case Christ and his omnipotent operation, were all in all. In the latter case Christ and his infinite merit are all in all. In both cases faith is only the eye to discern, and the hand to receive the sovereign good.

Dis. X. PA. II. I would further obſerve, that faith is very particularly diſtinguiſhed from the righteouſneſs which juſtifies. We read of the righteouſneſs which is *by* faith and *of* faith. This form of expreſſion puts an apparent difference between the evangelical faith and the evangelical righteouſneſs. Since whatever is *by* another, and *of* another, cannot, without the greateſt violence to reaſon and language be reckoned that other."

If the believer is at firſt juſtified, as in the *ſight of God*, by faith itſelf, conſidered as virtually including all future obedience, then he is juſtified according to works, in that ſpecial view of juſtification, wherein St. Paul expreſly aſſerts that a man is juſtified by faith without the deeds of the law; and not only ſo, but the believer muſt be juſtified by works before he has performed them, which is juſt as abſur'd as to ſay that the ſinner is condemned for ſins before he has committed them; and is indeed but little better then to aſſert that men are juſtified and condemned from eternity: for why may not men be conſidered as the ſubjects of theſe things before they have a being, as well as before they have done thoſe things that deſerve praiſe and blame? Faith itſelf, under no conſideration can be called a legal righteouſneſs, nor does it make any atonement for the ungodly; but as ſinners we are accepted in virtue of an atonement, and that as
Rom 5 9 made by Jeſus Chriſt, for we are ſaid to be juſtified by his blood.

2dly. We are to conſider poſitively how faith does juſtify a ſinner in the ſight of God, without works; that is, not only without prior obedience, but previous to thoſe works of righteouſneſs which flow from it and are perfective and demonſtrative of

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it. And this it does in that view of justification which respects the present time, and the judgment of God the Father, who is offended at the sins of men, and is reconciling the world unto himself by his own Son, our Lord Jesus Christ. Justification in this light, is by faith alone without works, and without the deeds of the law, if we may believe the doctrine of St. Paul, who insists much upon it. That faith which is imputed for righteousness, or that righteousness which is obtained in the way of believing, upon the sinners first reconciliation to God, is without works, properly so called. And the nature of the case requires that it should be so, for the subject of justification, considered in this respect, is the *sinner*, the *ungodly* who has no works of righteousness to be imputed before faith and repentance, and that change of heart and temper, without which he is not qualified to bring forth fruit unto God. But he that is a believer and born of God is already justified. Neither is it reasonable to suppose that works before faith & justification are truly pleasing to God, because the sinner is then an enemy and alienated in his mind: But as for those works that follow faith and justification, they come too late to justify in this view of it.

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Dr. Whitby has largely and by various arguments demonstrated this matter, in his preface to the epistle to the Galatians.

"That evangelical obedience or works of righteousness done by us after faith in Christ, are excluded from that faith which justifies, is evident because they follow the faith which justifies.——"We are created in Jesus Christ to good works, which God hath ordained that we should walk in them." So that we must be first in Christ by vir-

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tue of this faith, before we can be fitted to do works of evangelical righteoufnefs. And this argument may be confirmed from many inftances of perfons who believed & were immediately baptifed the fame day; for being baptifed for the remiffion of fins, it muft be fuppofed they were capable of being juftified. As the three thoufand at St. Peter's fermon, Acts 2. 41. The Samaritans upon hearing Philip, the Eunuch, the Jaylor, &c. Now what evangelical obedience could thefe men perform to render them juftified by works?——The fcripture is exprefs and frequent in this affertion, that *believers are juftified by faith,* in which expreffion either faith muft include works or evangelical obedience, or it doth not; if it doth not, we muft be juftified by faith alone. And that it doth not formally include works of evangelical righteoufnefs appears from the plain diftinction which the fcriptures puts between them when it informs us, that *faith works by love, acts with our works, and is made perfect by them;* when it calls upon us to fhew forth our faith by our works, and to *add to our faith virtue, knowledge, godlinefs, temperance, patience, brotherly kindnefs and charity:* and when it fpeaks of the *works of faith,* and the *obedience of faith.*—— Perfeverance to the end, and being *faithful to the death,* are by our Lord himfelf made the conditions of falvation, and of receiving from his hands the crown of life; if therefore thefe be alfo the conditions of the juftification promifed to faith in Chrift, no perfon is, or can be juftified by faith till he dies.* —It

Dr. Whitby's reafonings upon the point.

* Not altogether foreign to this are the words of the late Mr. Hervey, "If the juftifying righteoufnefs was to be wrought out by *ourfelves*, we could never be truly and fully juftified

—It seems necessary from the nature of the thing, and the state and condition of the persons to whom the gospel was first preached, that they should be justified or absolved from the guilt of their past sins without new obedience, or without actual obedience to all the commands of Christ; tho' not without that faith which did engage them to it, and was sufficient to produce it.—— This engagement to future obedience, was virtually contain'd in their repentance and faith in Christ, and was solemnly made by them at their baptism.—— Now this being all that they could then do, it must be all they were obliged to do in order to their justification; and yet it is certain that a promise of obedience is not obedience; and that even the new covenant requires, in order to salvation, a sincere and constant performance of the obedience thus promised. So that the conditions of salvation, and of justification from our past offences, can never be the same.

This will be further evident, if we consider that no man can enter into covenant with God, be reconciled to him, be admitted to his grace and favor, or be enabled to serve him acceptably, till his sins be pardoned; for God cannot be reconciled to sinners, whilst they continue under the guilt of sin unpardoned; nor can he enter into covenant with them, or receive them to his grace and favor, or accept their services, till he be reconciled to them. When

justified till death; 'till our warfare is accomplished, and our last act of obedience exerted.——But how uncomfortable is such a notion! how miserable would it render our lives! and how directly does it run counter to the determination of the apostle, "ye are justified."

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When God entered into covenant with his own people, a ſacrifice was firſt offered to make atonement for their ſins, and the blood of it was ſprinkled upon all the people. Heb. 9 19. And the new teſtament, in which he promiſed to *be merciful to our iniquities, and to remember our ſins no more*, was eſtabliſhed in the blood of Jeſus ſhed for the remiſſion of our ſins. So that the ſins of a believer muſt be immediately pardoned upon his faith in Chriſt, or he can have no peace with God, no reconcilement to him, no intereſt in the new covenant, and be in no capacity to do him any acceptable ſervice. This is the import of thoſe words, *Chriſt ſuffered for our ſins that he might bring us to God. We who ſometime were afar off are by the blood of Chriſt bro't nigh unto him, for he is our peace.* Eph. 2. 13, 14. And he hath reconciled both Jews and Gentiles to God by his croſs. If then the blood of Chriſt procured this freedom of acceſs to God, tis certain we had no freedom of acceſs to him without it; and tis as certain we muſt have it by that faith which giveth us an intereſt in the propitiation purchaſed by it.

To ſet this matter in the cleareſt light, and ſhew the reaſon why it was neceſſary that ſuch an act of grace, in pardoning our paſt ſins upon our faith in Chriſt, ſhould be vouchſafed that ſo we might be reconciled to God, capacitated for his friendſhip, and fitted for his ſervice, let it be obſerved, that to *come to God*, is to approach him in a way of worſhip —— and that God being a holy God none were to come into his preſence who had any pollution or defilement upon them, upon pain of death. till they were ſanctified or cleanſed from it by ſome purification or atonement made for them

them to God. He dwelt in the whole camp of Iſrael, and ſo thoſe lepers, who were ſo unclean as to pollute the camp, were driven from it. God dwelt more eſpecially in the temple, and therefore they who had leſſer impurities——were not to come thither till they were cleanſed from thoſe defilements. Whereas they who had no ceremonial defilement to be purged away, and no known ſin to make atonement for, were admitted to come near to God as being holy, and had freedom of acceſs to him in his tabernacle and temple. Now God being as holy a God as ever, and ſtill of purer eyes than to behold iniquity, the ſcriptures of the new-teſtament ſeem as plainly to make our freedom of acceſs to God, to depend upon our being ſanctified in the ſacrifical ſenſe, i. e. our being purged and delivered from the guilt of ſin by an atonement made for us by the blood of Chriſt, that our ſins being then pardoned through faith in his blood, we may have peace with God, and an acceſs to his favor. According to Heb. 9. 13, 14, &c.

Upon the whole therefore it ſeems that altho' faith itſelf is not our juſtifying righteouſneſs, before God, whether conſidered as alone, or virtually comprehenſive of all chriſtian obedience;—and altho' the ſinner is immediately juſtified, thro' faith, in the ſight of God, and obtains pardon and peace with the divine majeſty, in virtue of the righteouſneſs and propitiation of his ſon our Lord Jeſus Chriſt, antecedent to any courſe of actual obedience, and in this ſenſe by faith alone without works, though not without that faith which is of the working kind, and the root of future obedience; yet ſuch faith is not to be conſidered as

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juſtifying in any ſenſe in which it is not ſanctifying alſo, or as ſomething diſtinct from holineſs. It is the reaſonable and fit way and mean, preſcribed by God for our obtaining remiſſion of ſins and reconciliation with his offended majeſty, through the death of his ſon, but not as a thing ſeperate from virtue and moral goodneſs, or oppoſed to it, but on the contrary, conſidered as a principle of new life, as implying regeneration, repentance, ſubmiſſion to God in Chriſt, and as the ſpring of evangelical holineſs and good works.

It is not eaſy to conceive it poſſible or any ways agreable to the divine nature and perfections, that God ſhould fix upon any method of introducing ſinners to a ſtate of peace and favor with himſelf, that is not calculated to promote religion and virtue, and indeed that does not eſſentially imply holineſs and piety in it. And this verily is the caſe in fact with that faith of the goſpel, by which the ungodly are now juſtified and delivered from condemnation. Like as a rebellious ſubject deſerts the ſervice of his prince, and goes over to the intereſt of his enemies; but upon a proclamation of peace and pardon from his ſovereign, confides in his grace and mercy manifeſted therein, and thereupon returns to his duty and allegiance, with another heart, with other views, and to another manner of life, aſhamed of his paſt miſdemeanors: So the true believer is not only no longer a vicious, impenitent, unconverted man, alienated and an enemy in his mind by wicked works, but this very faith changes his heart and character, it makes him a new man, and eſſentially involves in it penitence and godly ſorrow for ſin, the love of Chriſt, and a hearty ſubmiſſion to his

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yoke and government :—His views, his dispositions, his temper, his carriage is altered. A vain superficial belief, a dead faith will not have these concomitants and following effects : But how is it possible that such a faith as is accompanied with hope and confidence in God by Jesus Christ, and an earnest desire of pardon and peace, should not carry along with it ingenuous repentance for sin, affection and gratitude to the great redeemer from it, and an ardent desire to please and glorify him here in order to glorification with him in the day of his appearing ? All the principles of the new creature, and the new life of the christian, are implied in this faith of the gospel. And as such it justifies the sinner, in the sight of God, previous to that full harvest of after fruits, which it is calculated to bring forth, the recompense of which is the work of the great day.

The idleness and futility of that distinction which some have made between faith, considered in its *office of justifying*, and those virtues and fruits it essentially implies and seminally contains, has been largely exposed and fully confuted, by a living ingenious writer of our own. Nor can the *sanctifying* influence of justifying faith, and the essentiality of *this* property of it, to the execution of its office, be tho't a matter of lower consequence, or less worthy to be contended for, than the doctrine of remission of sins, and the sinner's first reception to divine favor and justification in the sight of God the father of our Lord Jesus Christ, not upon the foot of personal righteousness, but *meerly* of grace, through faith in the blood of his son, who is the Lord our righteousness and propitiation for our sins.

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We may now conclude this head with observing something relative to the *operation* of faith in the heart of thebeliever, the *rise* and *progress* of it, the *apprehensions* and *affections* of the sinner, that accompany his faith in Jesus Christ, and that are preparatory to it and consequent upon it. And a meditation, it may be thought not improper previous to the holy eucharist, we are about to celebrate, where Christ's death is shewed forth, as the ground of remission and acceptance with God, as well as the foundation of that *new*-covenant, which is all our salvation, and all our hope.

The sinner, under the influence of divine grace and providence, applying himself to proper means, meditation, prayer &c. is brought to *realise* his guilt and condemnation, and is sensibly and deeply affected with his own condition and character. He sees and lays to heart his lost perishing state as a sinful descendant of the first Adam, and connected with him in the constitution of law and nature. He feels the weight of his sins, the corruption of his heart, and becomes sensible that he has destroyed himself, and lies under the curse of God. And having this affecting view of his misery and wretchedness, he pants after deliverance, and longs for redemption from the punishment of sin and the fearful wrath of God; not without some painful sense of the malignity of sin, and serious wishes to be saved from the tyrannic power and polluting stain of it. The burden of sin is heavy, and as one that is weary, he wants rest. The true penitent is in heaviness, his face is covered with shame and confusion, and his heart filled and broken with contrition and godly sorrow.——Sick and dying he needs the help and assistance of the great physician.——

The temper of the believing penitent.

physician.——Poor and indigent, and broken in his circumstances, he finds himself involved in a mighty debt which he is unable to pay.——In this uncomfortable attitude he stands prepared for a welcome reception of the Savior and the salvation he brings.——This humbling effect of the law upon the sinner's heart, giving a painful sense of sin and guilt and danger, is a thing in itself reasonable to be supposed; the only wonder is that more sinners are not thus affected than they are, seeing the law of God condemns them, and his wrath is revealed from heaven against them in the gospel:—And this moreover is answerable to that dispensation of law that preceded the gospel, and agreable to what the believing penitent experiences in himself. It is fit that a conviction of sin and condemnation should prepare the way for pardon and justification by grace. Surely we must feel and lament our circumstances *as sinners*, before we shall suitably prize the redeemer and gracious remedy. Christ and his benefits come properly recommended only to them who perceive that they are lost in themselves, and so groan under the guilt and slavery of sin. And therefore it is the gospel preaches consolation to them that mourn, and our Lord invites the laboring and heavy laden to come unto him for rest.

And then further, because they come unto him for rest and pardon, and believe on him as the Lord their righteousness and propitiation, who of God the father is made unto believers wisdom, righteousness, sanctification and redemption, therefore they renounce all confidence in the flesh, all hope by the law, all pretensions to justification and acceptance in the sight of the offended majesty of heaven, upon the foundation of works, and

Dif. X. PA. II. through the merit and excellence of their own perſonal virtue and obedience. The ſinner deſpairs in himſelf before he comes in earneſt to fix his confidence upon the meer mercy of God in Jeſus Chriſt: And through the law, becomes *dead* to the law in order to his living unto God. The foregoing his legal hope is like giving up the ghoſt:——The Phariſee expires in his breaſt, and his own moral excellence and imaginary righteouſneſs is no longer worthy to be named as the ground of acceptance, in the preſence and before the judgment of the incenſed deity. The contrite ſinner views himſelf in the condition of the poor ragged ſtarving prodigal, and reſolves with himſelf to return in his rags and wretchedneſs to his heavenly father, ſaying in *his* humble, contrite, but not deſpairing language, "Father I have ſinned againſt heaven and in thy ſight, and am no more worthy to be called thy ſon." And he that a little before plumed himſelf upon his integrity and ſuppoſed virtue, as what would open for him a paſs to the divine favor, now proſtrate in the duſt, crys, "God be merciful to me a ſinner." Under ſuch like apprehenſions of his ſinfulneſs, guilt, and unworthineſs, the convinced, humbled ſinner repairs to Jeſus Chriſt, as to the fountain of life and cleanſing, the ſecond Adam and new ſource of hope and happineſs, who has done away ſin by the ſacrifice of himſelf, and purchaſed, by his obedience to the death, every needed bleſſing for his people:——He comes to him as having all grace and glory treaſured up in him, and as inveſted with power to diſpenſe that eternal life, to the proper ſubjects of it, according to his covenant, which is the gift of God the father in him to all the

the rightful heirs, and for which he has paid the invaluable price of his own most precious blood. Dis. X. PA II.

And therefore he casts himself upon this Savior, and upon the mercy of God in him, trusting in his merit and worthiness, and relying upon the divine faithfulness in the mighty redeemer and peacemaker, through whom the offended father is reconciling the world unto himself, not imputing their trespasses unto them. Sensible that he has destroyed himself, here he applies for help where alone it is to be found, having his sole and intire dependance upon the mediation, righteousness and intercession of the Lord Jesus Christ, for favor and acceptance with that God, in whose sight, upon the claim of justice and by the deeds of law, no flesh living shall be justified.

Moreover finally this humble confidence in the mercy of God through the mediation of his son, must be accompanied, as the case in all reason supposes and requires, with ingenuous grief for sin, and hearty, unfeigned resolutions of new obedience in time to come. The believer conceives an irreconcilable aversion and hatred to sin, to all sin, and abhors himself on the account of it, and seriously resolves to return no more to folly. How can it be that he who thankfully and in earnest hopes to obtain pardon and redemption through the blood of Jesus, should not repent of and reform those sins, which he thus hopes to be delivered from the fearful guilt and punishment of? How inconsistent to look for pardon and peace through Jesus Christ, so long as we retain the thing that makes us enemies in our minds to God? Can the sincere believer in Christ, hold fast his lusts, at the same time that he embraces the Savior, who has died for them? No: in the same

proportion that he loves the dear and compassionate redeemer of his soul, who has been wounded for his transgressions and took the curse and blow of justice in his stead, he will hate sin which is thus malignant and offensive to God, and expiated by so costly a sacrifice, and of the evil and bitter effects of which, he has been made so sensible. And though he may fall into sin, and possibly of some continuance, yet so long as the seed of God abideth in him, he cannot become again the habitual slave of vice. For the language of his heart is, "I will not offend any more: That which I know not, teach thou me; and if I have done iniquity, I will do no more" "Depart from me, ye evil doers; for I will keep the commandments of my God."

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III. NOtwithstanding all that has been said, it is true likewise what St. James asserts in the text, "That by works a man is justified and not by faith only". And this will appear

1. If by a man's being justified we are to understand the apostle as meaning that a man's faith is justified in the sight of the world. For though the believer is at first justified in the sight of God by faith alone, that is, without and prior to, those *actual* works of obedience which flow from it, and which finish and perfect it; yet nevertheless the truth and sincerity of a man's faith, after he becomes possessed of it, may be evidenced and made manifest, by works, in the view both of heaven and earth. It must be allowed indeed that there is a wide difference between the sinners justification in the sight of God, and the justification of his faith in the sight of men, by which it is cleared

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from the charge of insincerity, hypocrisy, deadness and vanity, yet if we take the liberty of understanding St. James in this light, it very easily clears all difficulties at once, except it be the pertinency of his own reasoning upon this serious, important subject.

Faith evidenced by works.

THIS thought indeed is evidently suggested at the 18th verse, where the apostle speaks of shewing his faith by his works, in opposition to the man that vainly boasts of faith without any works to demonstrate the truth of it. For if it be in the nature of true faith to produce obedience and good works, as much as it is in the nature of charity to express itself, not in meer wishes, but acts of kindness and beneficence, which is an allowed case; then he who pretends to faith, and yet is destitute of those works of righteousness, which are the fruit of it, is no better than the man whose love is dissimulation, in word and not in deed, who though he utters kind words, yet shuts up his bowels of compassion against his needy brother.

THIS is what has led many writers, and some of note and character, into this interpretation of St. James, as the main scope and design of his reasoning in this chapter. I cannot give you what is said to this purpose, in better words than those of the late reverend and pious Mr. *Hervey* in his dialogues.

THERON asks, in opposition to the doctrine of justification by faith alone, "what will you say to those famous passages in the epistles of St. James? By works a man is justified. Was not Abraham our father justified by works?——*Aspasio* answers, "THIS I would say *Theron*—the passages you quote, when detached from the context, may seem

seem inconsistent with the declarations of another apostle. As a limb when *wrenched* from its natural situation, appears with an air of disproportion. Whereas reduce the dislocated part and it will recover the symmetry of its shape; it will harmonize exactly with the animal system —replace likewise these assertions; consider them in connection with the whole paragraph; and they will be found, if not unisons, yet perfect concords, with the strain of St. Paul's teaching What is the point which St. James undertakes to illustrate?— To distinguish a genuine from an insincere faith: If a man say he hath faith; this is mentioned as the boast of some hypocritical professor. So that the apostle is evidently dealing with a *pretender* to the precious gift: And therefore replies, *shew me thy faith*: Prove the reality of thy claim: Prove it to me, and to the church, to thy fellow-creatures and fellow christians. If unproductive of righteous and godly works, we must pronounce it spurious, worthless, dead.

HAVING detected the *counterfeit*, he proceeds to describe the *sterling*. The grand characteristic of which is, a frame of mind and course of action corresponding with the doctrine believed. By this touchstone the faith of our renowned progenitor was tried; and being tried, was "found unto praise and honour and glory"; *was not Abraham our father justified by works?*——Justified! How? As to acceptance with the supreme *Judge*? No: This was effected long before the patriarch offered up *Isaac*. But when he exercised that heroic act of self denial, resignation and obedience; then his justification was evidenced to all his contemporaries, and to all generations. *His faith was made perfect*; answered

ed its proper end; and appeared to be of the true, the triumphant, the scriptural kind; since it overcame the world, overcame self, and regarded God as all in all. Upon the whole St. Paul speaks concerning the justification of our persons——St. James concerning the justification of our faith. St. Paul describes the manner of being justified before the all seeing God: St. James points out the proof of a justified state, as it is visible to men". *—— Thus he.

* Dial. 6. p. 268, 269.

ALTHOUGH *this sense and interpretation* of St. James may deserve a place and regard, because it is very common, and has some countenance in the context, yet by others it is thought to be so far from the main intention of the apostle, that it is only something *incidental*; that it is an arbitrary unnatural construction, and which the words of our text directly refute. "Ye see then how that by works a man is justified, and not by faith only." According to the foregoing interpretation of the words, it is said this must be the sense, "ye see then how that a man's faith is justified and made evident to the world, by good works, and not by faith only, or thus faith is made to appear not only by faith itself; but partly by faith and partly by works." However absurd it may appear, yet this must be the consequence of it, if the subject of St. James's justification is the *faith itself*, and not the person: And his justification respects the view of men, and not the sight of God. And indeed St. James himself supposes that faith is not shewn by faith itself, but only by works, in the aforementioned 18th ver. "I will shew thee my faith by my works: And shew me thy faith without thy works," if such a thing be possible.

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It ſhould ſeem this holy and divinely inſpired apoſtle had ſomething elſe in view, beſide this manifeſtation of our faith to men, ſomething of a ſtill higher and more ſacred, important nature, when he thus preſſes and warmly urges, by ſo many conſiderations, the neceſſity of perſonal righteouſneſs and good works, in order to ſalvation, in a conjunction with faith, and as flowing from it and perfective of it.

A CHARACTER among our fellow-chriſtians, as being true believers, and eſpecially when ſuch judgment is formed by the beſt rule, judging of the tree by its fruits, is a matter of no little weight and conſideration: But there is ſomething much more conſiderable and momentous to every man than this, and to which I make no doubt the apoſtle had his eye, in this chapter, when he thus inculcates virtue and a good life upon believers in Chriſt Jeſus;—as for inſtance, that *ſalvation* which he mentions at the 14th ver. which no man can partake of without works, under the circumſtances he conſiders him:—— That *continued* acceptance and favor with God, which is eſpecially exemplified in the caſe of Abraham:——That final deliverance from wrath, and juſtification in the great day of accounts, which is the moſt intereſting concern of every mortal: Theſe are things it is altogether probable, the apoſtle had alſo in view. Therefore,

A juſtified ſtate implies and requires works.

2dly. WORKS will appear neceſſary in conjunction with our faith, and not militate with the foregoing doctrine of juſtification by faith alone, if by juſtification in this place, we underſtand a *juſtified ſtate*, and the continued favor of heaven, after the ſinner's firſt reconciliation to God. We have before ſhewn how that in order to works pleaſing

pleaſing and acceptable God, the ſinner muſt be firſt pardoned, cleanſed, reconciled, and therefore muſt be juſtified in St. Paul's ſenſe without works: But being now made a child of God by faith in Jeſus Chriſt, juſtified by grace, and created anew in Chriſt, unto good works, the juſtified perſon is now capable of performing an acceptable ſervice to God, which is therefore required at his hands, indiſpenſably required in order to the continued favor of heaven, and upon the penalty of forfeiting the crown of life, and falling under a ſentence of final condemnation. This is confeſſedly and plainly the doctrine and general ſtrain of the holy ſcriptures, and agreable to the ſpirit of their threatnings, promiſes, exhortations and declarations, without pretending to meddle, at this time, with the queſtion relating to the certain perſeverance of the ſaints, and the power by which they hold faſt the profeſſion of their faith and the practice of righteouſneſs.

And moreover this ſeems evidently enough to be the doctrine of St James in the context; for he ſpeaks of perſons that are ſuppoſed to have believed already, and to be in a juſtified ſtate. Abraham was to be ſure a believer long before the time in which St. James conſiders him as offering up his ſon. For we read in the epiſtle to the Hebrews, "that by faith Abraham being called of God to go out into a place, which he ſhould after receive for an inheritance, (i. e.) the land of Canaan, obeyed and went out, not knowing whither he went": Which was long before the birth of Iſaac, and before the promiſe that his ſeed ſhould be as the ſtars of heaven for multitude. Heb. 11. 8.

Taking

Dis. X. PA. III.

TAKING St James in this light, how does he differ from the other sacred writers, and from our Lord himself? And what is it more than exhorting and requiring those who had believed in God, to be "careful to maintain good works;" "to be faithful to death, to run and not be weary, to perfect holiness in the fear of God, to add to their faith virtue, knowledge, temperance, patience, godliness, charity, to bring forth fruits meet for repentance, and faith in Jesus Christ, to abound in the work of the Lord, seeking patiently, in ways of well doing, for glory, honor, immortality": At the same time pressing these things from such like considerations, as follow, That true faith is made perfect by works; that faith alone cannot finally save us, where there is opportunity for shewing the reality of it, by a course of future obedience; that believers are dead to sin, and under the strongest obligations to live no longer therein, being crucified with Christ, and made the servants of righteousness, and buried with him in baptism, so as to be risen with him, in the spirit, to newness of life:—And moreover, because that only such as hold the beginning of their confidence steadfast unto the end, are partakers of Christ; whereas such as put their hand to the plow and look back are not fit for the kingdom of heaven; and such as apostatize from good beginnings, as lose their first love, and draw back, God's soul will have no pleasure in: And we read of a believing to the saving of the soul, as it stands opposed to a drawing back unto perdition; and therefore is a believing to effect, implying a working out of our salvation.

Heb. 10. 39.

THUS

THUS may we conceive of St. James as exhorting and urging christians, of that, and indeed of every age, not to content themselves, with the form, without the power of godliness, with naming the name of Christ, and professing faith in him, without departing from iniquity, and shewing the sincerity of their faith and love, by their obedience and the holiness of their lives; seeing faith, without its proper effect and fruits, where there is opportunity for their production, is evidently not the genuine faith of the gospel, but a naked, lifeless thing: And therefore such whose lives and conversations do not answer to the profession of their faith, are meer idle pretenders in religion, and their faith vain; no ways resembling that of the great father of the faithful and others, which wrought with their works, where it had scope to exert itself, and shewed that they were in a justified state, and the genuine children of God. For notwithstanding the guilty sinner must be justified, in the sight of God, at first, *meerly* by an act of divine grace, without works, and before he was qualified to perform them; yet very certain it is, he can not be, or remain in a justified state and at peace with God, while unsanctified and continuing in an habitual course of disobedience to the gospel. In this sense a man's justification depends evidently upon works as well as faith. And so

3 lly. IT does if we look forward and view him, as standing at the Judgment-seat of Jesus Christ at the last day, when every man shall receive according to the deeds done in the body. *Then* faith alone will not justify that man, whose *wicked life* has all along contradicted and given

Works necessary to justification in the day of the Judgment

Dif. X. PA. III.

the lie to that faith, to which he has vainly pretended, and which now demonftrates that it was not of the juftifying kind. Know O vain, profligate man, that faith without works will not anfwer and acquit thee in that day, and at that dread tribunal: For then the very heathen will be juftified or condemned in their own confciences, according as they have obeyed or difobeyed, that law which they are to themfelves, wrote by the finger of the God of nature, upon the flefhly table of their hearts. But how much more wilt thou, *O wicked chriftian,* who haft known and difobeyed thy mafters will revealed in the gofpel, fall under condemnation in that day of the revelation of the righteous judgment of God! For the wrath of God is revealed from heaven, in the gofpel, againft all unrighteoufnefs and ungodlinefs of men: Though a glorious reward and recompenfe is laid up for the juft, which eye hath not feen, nor ear heard, nor hath it entered into the heart of man to conceive of. *Then* they only will be finally and eternally bleffed, who have done God's commandments, for they fhall have a right to the tree of life, and fhall enter in through the gates into the cœleftial city. To the RIGHTEOUS alone it is, our great Lord and judge will fay, in that moft important day, "Come ye bleffed of my father, inherit the kingdom prepared for you". To the *wicked* he addreffes himfelf in fuch dreadful language as that, "Go ye curfed into everlafting fire." *Then* it will abundantly and vifibly appear how much God loves righteoufnefs and hates iniquity: How neceffary works are in conjunction with faith; and how that God expects fomething of his people,

by

by way of service and return, while he is lavishing out his bounties and his grace upon them.

And it is particularly to be observed, that this is the very thing St. James speaks of, at no greater distance than the 12th and 13th verses of this chapter, and to which his whole discourse in this place has a manifest reference. For after having exhorted those to whom he wrote, in these words, "so speak ye and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment:" He adds, "What doth it profit, my brethren, though a man say he hath faith, and have not works?" Can faith save him? Finally, save him in the day of the Lord? Is meer believing all that is required of a man; so that he may stand justified in the sight of God, and enjoy the favor of heaven, without the performance of those works of righteousness and charity, which the gospel indispensably enjoins where there is opportunity for them? No verily; good wishes may as well feed and cloath the poor, as such a faith justify and eternally save the empty believer.——One is no more a believing to the salvation of the soul, than the other is that love which is the fulfilling of the law. So that those words of the apostle above recited, introduce his following considerations relative to the necessity of works as well as faith to a man's justification and salvation. For surely it cannot be that the believer, at death or judgment, or at any time after faith has had opportunity to exert itself in action, should be found in a justified state and in favor with heaven, without

works, those good works, of which christians are required to be zealous, and in order to which they are created a-new in Christ Jesus, and are purified and made a peculiar people: And yet it must be allowed that such good works were not required as necessary or any ways accessary to the sinner's first reception to divine favor, upon his faith in Jesus Christ. There is a view therefore, an important one, in which faith alone will not justify and save us. "And ye see how that by works a man is justified and not by faith only". And as it is in the nature and tendency of true faith to produce gospel obedience, so this obedience is an indispensable requirement of the new-testament or gospel covenant. But this opens the way to things that are to be the subjects of some future discourses.

To reconcile St. Paul and James to one another is not the only, or main thing that is necessary and considerable; to reconcile them to themselves, or rather to view the doctrine of the holy scriptures, as it relates to faith and works, to justification by grace and the reward of obedience, so as that it shall not clash and interfere with itself, but appear consistent, true and harmonious, is the great thing required to be done.

But it is time to put an end to this discourse, which shall be speedily done by a brief exhortation to faith and good works, which are both thus essential, as we have heard, to the present character and future glorious hopes of christians.

I. The exhortation, in general, is to believe on, and live in the daily exercise of faith towards our Lord Jesus Christ.

Let

Exhortation.

LET *unbelievers* remember that there is no other name, given under heaven among men, whereby they must be saved, but that of JESUS, who only is able to save unto the uttermost, all that come unto God by him. He that believeth and is baptised shall be saved, and he that believeth not shall be damned. Seek to be convinced upon rational grounds of the truth of christianity, and labor after that faith, that holy, humble confidence in the mercy of God by Jesus Christ, which though it be the gift of God, yet the sinner may hope to obtain in the use of means, in the way of serious consideration, devout reflection and daily fervent prayer. Endeavor to realise your unhappy, guilty state, the evil of sin; the righteous anger of God at it, your need of pardon and the blood of Christ, that thereupon you may learn to prize the Savior and that salvation he brings, that you may welcome the good news of the gospel, renounce fleshly and vain confidences, and believe and trust in the name of God's only begotten son. Every sinner, every unbeliever is under present condemnation and the wrath of God: Nor can he be justified any way but freely of the grace of God through the redemption that is in Christ Jesus. Labor therefore to see your misery, that you may apply the remedy. Consider that to them that are in Christ Jesus by faith there is *now* no condemnation belongs. And O how happy and desirable is peace with God our almighty enemy! How very blessed is the condition of all those who are brought nigh to God by the blood of his son! Who have access by faith into this state of grace and favor!

Dif. X. PA. III. Mark 9. 24.

LET the *doubting christian* cry with the father of the child that had the dumb ſpirit, even with tears, "Lord I believe, help thou my unbelief." And let us all pray with the apoſtle, "Lord increaſe our faith."

LET the *believer* hold faſt the profeſſion of his faith without wavering, for he is faithful that has promiſed: Nor caſt away his confidence which has ſo great a recompenſe of reward. But on the contrary, take heed to himſelf that he loſe not the things which he has wrought, but that he obtain a full reward. Live daily in the exerciſe of repentance towards God, and of faith towards our Lord Jeſus Chriſt. Labor to become rooted and built up in Chriſt, and eſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving. Moreover in the

SECOND and laſt place, As ye have received the Lord Jeſus Chriſt, ſo walk in him, growing in grace and chriſtian knowledge. Art thou reconciled to God, O believer! Are thy ſins forgiven through that faith in the blood of Jeſus, which implies repentance and renews the heart to obedience? Then teſtify thy gratitude, evidence thy faith, and act in character, by being careful to maintain good works, and by being zealous of, and active in them. O how humble, how benevolent ſhould we be! How fruitful of every virtue, gratefully ſtudying and contriving what we ſhall do for him who has done ſo much for us! How we ſhall enough honor him, glorify and ſerve him! How we ſhall ſo live and

and conduct, as that we may in the most effectual manner, be "to the praise of the glory of that grace wherein he hath made us accepted in the beloved." Dis X. PA. III.

NOR ever let us consider the *obedience* of faith, meerly as a matter of decency, and fit complement paid to the redeemer of our souls, who loved us and gave himself for us: But as something more than a piece of civility and ceremony, even as that which is the end of our redemption, the design of the gospel, the great obligation of the new-covenant, or that, without which we cannot be true christians at present, or finally partake of the salvation that is in Christ Jesus, with eternal glory.

Objections to the Doctrine of Justification, in the Sight of God, by the Imputation of Righteousness without Works, answered; and that Doctrine shewn to be consistent with the final Reward of Virtue, and personal Obedience, in the Day of Christ.

ROM. 3. 31. GAL. 2. 21, in Connection.

Do we then make void the Law thro' Faith? God forbid: yea we establish the Law.
I do not frustrate the Grace of God: for if Righteousness come by the Law, then Christ is dead in vain.

Dis. XI. PA. I.

ALLOWING St. Paul to be a pattern for other preachers, it follows, that they ought so to preach faith or the gospel doctrine of justification before God, as not to make void the law thereby, and weaken the obligations to obedience; but on the contrary to establish the eternal law of God, and all the obligations of nature: And in like manner reversing the case, we

we may add, the ministers of the gospel, after the example of St. Paul, ought so to preach the law, and the constitution and religion of nature, as not thereby to frustrate the grace of God, subvert the christian scheme, and render the death of Christ of none effect. Dis. XI. PA. I.

For the apostle in this passage in Romans, argues in favor of the law of God and nature, and the perpetual validity of it, in opposition to such as might pretend that he set aside its obligation through faith and the gospel method of acceptance: Whereas in Galatians, he argues as zealously in favor of grace and justification by the blood of Christ, in opposition to such as frustrated this grace and propitiation, in preaching righteousness by the law: Hereby guarding against both extremes, and preventing, as much as possible, all abuses, both of law and gospel, from men of corrupt and depraved minds. For if the law be set aside, the grace of God is turned into wantonness, the gospel is a doctrine of licentiousness, and the great author of it made the minister of sin: And on the other hand, if the law be the ground of justification, in the sight of God, and righteousness be obtained by our obedience to it, then Christ is dead in vain: For certainly if the divine law is to be considered in such a light, as that by the deeds of it, the sinners of mankind, might be justified in the sight of God, the father of our Lord Jesus Christ, it could not be necessary, that, in order to his reconciling the world unto himself, he should make his own son, who knew no sin, to become sin for us, that we might be made the righteousness of God in him.

Dis XI. PA I.

THE law and gospel, nature and revelation, have both their place and proper excellence, nor is one to be ever erected upon the ruins of the other: And the example of St. Paul may teach us to preach and vindicate them both in their several turns, and do it in such a manner, that instead of clashing with and destroying one another, they shall mutually subserve each others interests, and strengthen each others hands.

WE find St Paul, in both these places, from whence we have collected the text, insisting upon the same subject, viz. justification in the sight of God the father, by grace, through faith in the blood of Jesus Christ his son, in opposition to the way of justification, upon the foot of law and nature.

IN Romans, after having observed that the whole world, Jews and Gentiles, stand guilty and speechless at the bar of the divine majesty, and that being all transgressors, none of them can be justified by the deeds of the law; he points us to that righteousness which is the ground of justification before God, equally necessary and equally designed for the circumcision and the uncircumcision, and he calls it the *righteousness of God*, which is by faith of Jesus Christ (not by works) even faith in HIS blood, whom God the father hath set forth as a propitiation, and which blood is the price of our redemption, the ground of the remission of sins; by which law of faith all boasting is excluded, and the sinner justified freely of grace: And therefore the law is so far from being vacated and set aside, that, through this divine righteousness or atonement, it is honored, established and confirmed, and being still in force,

every

every man is under indispensable obligations to obey it.——Neither upon the same principles is the death of Christ frustrated, any more than the law nullified, for if the propitiating blood of Christ, or righteousness of God without the law, is the ground of the sinner's pardon and peace, with the offended father of heaven, then without this there could be no reconciliation, but the wrath of God must abide upon the ungodly.

And agreable to this is the apostle's reasoning in Galatians, from whence the other part of the text is detached. "Knowing, says he, that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law, shall no flesh be justified:" And this point he fully proves and demonstrates, in the following chapter,—where he shews that a curse belongs to all that are of the works of the law, because they are transgressors of it, and that it is Christ has redeemed us from this curse, being made a curse for us, i. e. suffered the penalty of the law in our stead, as our substitute: And observes likewise from the holy scriptures, that the just shall live by faith, and therefore not by the law, or in the way of their own obedience, for these two ways of being justified are quite opposite to each other. "The law is not of faith;" the language of it is, "he that doth them shall live in them," whereas in the way of faith and grace, the ungodly or such as have not worked are forgiven, or have righteousness imputed without works.

2. 16.

If

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If there was no way for the sinner to be justified but by doing what the law requires, he never could be justified at all. But there is a RIGHTEOUSNESS OF GOD, according to the scriptures, whereby the ungodly, or such as have not obeyed the law, are justified through faith: And forasmuch as CHRIST is the end of the law for righteousness to the believer, and is of God made unto him righteousness, thence we conclude that this *righteousness of God*, is the righteousness and salvation he has provided in Jesus Christ, whom he has set forth as a propitiation, or made sin, a sin-offering for us.

THE main point the apostle is upon in both these places, is the same that has been much insisted upon in the course of these sermons, even that of vicarious righteousness and satisfaction, or the sinner's acceptance with God the father, not in virtue of his own works of righteousness, but through what Jesus Christ his son has done and suffered for him.

What vicarious, in its present connection signifies.

VICARIOUS or vicarial when applied to the great affair of our justification in the sight of God, has relation to our Lord's obedience unto the death for us. And the thing intended is, that Christ is become our substitute, by the appointment of the father, and in fulfilling the mediatory law and covenant, has reconciled for iniquity and brought in everlasting righteousness, so that having bought us with the price of his blood, and suffered the just for the unjust, God can be just and yet the justifier of such as believe in Jesus.* THIS,

* *He gave himself, Antilutron uper, A ransom for all.* If this does not imply the notion of *vicarious*, I very much question whether language itself can express it.—*Lutron* is

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THIS, to me, appears moſt evidently to be the doctrine of the goſpel, and one of its peculiar glories. Nevertheleſs ſuch is the weakneſs and perverſeneſs of mortals, that there is ſcarcely any doctrine or ſyſtem of doctrines, however rational and excellent, but meets with its adverſaries and objections, or any ſo abſurd and groundleſs, but what can boaſt of its advocates and abetters. Through the great imperfection of all human knowledge and attainments, there is hardly a ſubject we meet with that ſtands clear of all doubts and difficulties; and though much more reaſon and evidence may appear upon one ſide of the queſtion than upon the other, yet ſomething, either of real or imaginary weight may always be caſt into the oppoſite ſcale. Indeed whenever a point or ſcheme of doctrine appears to be ſolidly maintained, and the evidence of the truth of it is clear and plentiful, we may very juſtly and rationally give our aſſent to it, and entertain it as truth, notwithſtanding any railery or cavil that may happen on the ſide of its enemies: Or even though ſome objections of apparent or real weight and conſideration may lie againſt it. "For we now know in part, and prophesie in part. But when that which is perfect is come, then that which is in part ſhall be done away."

All doctrines liable to ſome kind of objections: But this no argument againſt their credibility

1 Cor. 13. 9, 10.

BUT however great and ſatisfactory the proof of any doctrine of importance may be, yet the truth

is a ranſom; which conveys a vicarious ſenſe, in its moſt common authoriſed acceptation: ——*anti*, which is equivalent to *inſtead*, ſtill more fully aſcertains and ſtrengthens the idea.——*uper*, which is tranſlated *for*, and denotes a ſubſtitution of one in the place of another; this added to all renders the expreſſion as determinate and emphatical for the purpoſe, as words can poſſibly be. Hervey's Dial. Vol. I. p. 128.

Dis.XI. PA. I. truth itself, as well as the believer of it, may receive, not a little advantage, from a just and solid answer to those objections that seem to *cloud* it, and which administer prejudice to the minds of unbelievers. And the utmost that can be done, in the service of the truth, and of mankind who are interested therein, is first to prove by substantial arguments those doctrines of religion that are advanced, and then to answer the most material objections that are brought to oppose them.

The design. THE latter of these, is what is proposed to be done in this discourse.——Not indeed to give an answer to every objection that ever has or possibly may be made to the doctrine of justification before God, in the vicarious way, through faith in Jesus Christ, but only to some, of perhaps, the most importance: And which may serve to shew that this doctrine is consistent with reason and nature, with scripture and revelation, with itself, and even in a good measure with what is advanced, by its adversaries in way of opposition to it.

IN doing this I trust, the text, in both parts of it, will appear to be illustrated and confirmed; even, that as, according to the gospel scheme, the grace of God and death of Christ, are not frustrated, by the law, so neither is the law set aside and made void, through faith: But on the contrary, that law and gospel, reason and revelation, are consistent and harmonious, in the great interesting and important doctrine of justification, in the sight of God the father, by the merits of his son Jesus Christ. And

1. IT

Diſ. XI. PA. I.

1. It may, perhaps, be objected to the doctrine of the ſinner's juſtification in the ſight of God, by the obedience and death of his ſon, in the *vicariàl way*; "that it contradicts nature, ſubverts her religion, and demoliſhes all hope of life upon the foot of law and perſonal well-doing: Whereas it is very certain that revelation was never deſigned to put out the eye of reaſon, and no ſcheme of religion that thwarts and ſets aſide the firſt principles of nature and eternal rules of righteouſneſs, can poſſibly be of God and according to truth."

Vicarious juſtification not deſtructive, but perfective of nature's preſent dictates.

A very ſhort anſwer might be given to this objection upon the principles that ſome eſpouſe, viz. that there is no ſuch thing as any religion of nature, and therefore no law in force, but only as it is revealed and impoſed by an expreſs authority: According to which, ſuch as have no written law, or at leſt no legiſlative revelation, that is deſcended down to them, in the *oral way*, with *ſufficient* authority, have no account to give of their actions: An eaſy anſwer, I ſay, might be given to this objection upon theſe principles; for if there be no religion or law of nature that can properly be called ſuch, then no doctrine of the goſpel can ſtand in any contradiction thereto. But as I am not yet convinced, that there are none but what enjoy an external expreſs revelation and impoſition of law, and believe that with regard to ſuch as do not (allowing there are ſuch) there are moral obligations, duties, and future recompences relative to them, ſo I ſhall endeavor to give another anſwer to this objection, and ſhew the conſiſtency of this goſpel doctrine, with natural reaſon and religion, as they have ever been underſtood, by the wiſe and learned among men.

In

Dis. XI. PA. I.

In order to this it will be necessary to observe, that the great principle of natural religion, to which this peculiar gospel doctrine seems to run counter, and to which indeed the general principal heads of nature's religion may be reduced, is this, *That there is a reward for virtue and a punishment for vice*: Which supposes and implies an essential difference between moral good and evil, a consciousness of this difference, a supreme power that takes cognizance of human actions, and a future state, in which, men, being accountable creatures, shall receive the reward of that good or ill behavior, which is not fully recompensed to them in this life.

Sum of natural theology.

Something like this has been the general sense of mankind in the several nations and ages of the world, whether they have lived and "sinned without law," as the apostle speaks, or "have sinned in the law" And as this is a truth in nature, so it is not contradicted in the gospel. Yea we shall find, that of the two, the doctrine of the gospel is more agreable to this of nature, than nature is to itself.——Upon the plan of the gospel, it will appear that all stands right, clear and consistent, whereas there is a certain puzzle and confusion in nature, and she seems, in some sort, to be a contradiction to herself.

Nature's law eternal & immutable.

For although nature evidently encourages the hope of happiness to the righteous, and holds forth a recompense to virtue, in some way and upon some grounds or other, yet she as plainly dictates the eternal immutable nature of her laws, and threatens punishment to disobedience. So that if virtue shall be rewarded with happiness and immortality, yet it is no less certain that sin shall be punished with misery and death. Now the light of nature and reason teaches that all men are sinners, as much as it

teaches

teaches them what sin is, and the difference of good and evil. But if the transgressor of nature's eternal law stands condemned to death, how, in nature, can he live? Will he live in the resurrection? But the resurrection is no article of nature's creed, nor can she form any just idea of human immortality, without the body.——Here indeed natural reason is confounded, and the notions of meer nature have been quite absurd. For without any thought of the body being raised again, the heathen have ever entertained such a notion of the other state, as seemed plainly to suppose a bodily existence.* Man

Dis. XI. PA. I.

Some faint trace of immortality left upon the human mind.

* VIRGIL who was a pagan divine as well as poet, gives such an account of the elysian happiness and entertainment as is scarcely compatible to the nature and condition of unimbodied spirits.

Pars in gramineis exercent membra palæstris,
Contendunt ludo, & fulva luctantur arena:
Pars pedibus plaudunt choreas —Æneid lib. 6. 642. &c.

He makes Charon likewise shew a reluctance, at transporting the trojan hero, left he should follow the rude example of some others, who before him had gone down bodily into tartarus, of whom he says——

Hi dominam ditis thalamo deducere adorti.

But if it be allowed that dæmons and their fabled deities, might, at their pleasure, assume bodies, to serve the purposes of their lust; yet that gross mortals should be able to accommodate themselves to the spirits and shades below, appears quite confused and incredible. It looks therefore, as though they supposed their deities and their dead had some kind of bodily existence, at the same time that they were thought to be incorporeal. The idea of the great poet seems to be altogether loose and confused in this matter. For if Æneas could not embrace the empty form of his father Anchises in that world. But

Ter conatus ibi collo dare brachia circum,
Ter frustra comprensa manus effugit Imago,—line 700.

Then what danger or possibility could there be of his debauching the stygian Queen? Or why need the sybil assuage

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Man being originally formed for immortality, some obscure trace and image of the thing seems to remain with him in this mortal state, though he be utterly at a loss, as to the manner in which it can be effected. For seeing it is not in the natural primitive way, it is quite improbable that meer reason should discover it in any other.

But meer nature is not only puzzled and perplexed in her philosophy, in this instance, her divinity is equally lame and defective, greatly needing a ray of light from above to render her scheme clear and consistent. For passing over the absurdity of an immortal state of man, without a resurrection, yet the question recurs, how shall the *sinner* become justified, who is already condemned and accounted worthy of death, according to nature's law, which being *eternal*, cannot pass away, in its obligation, in respect of the human kind? We are now enquiring at nature's oracle:——Let her inform us how the unjust shall live, and how, consistent with her own principles, she can grant immortality or even the comfortable hope of it, to such transgressors, as confessedly, stand condemned to death and punishment? What can the oracle of reason answer? Or how will doubtful nature make good her pretensions? All the advocates of natural religion were never able to make uninlightened reason open her mouth, and speak out that consolation, upon this head, which they desired.

Nature can't justify the transgressor of her law, tho' inclined to favor the virtuous.

Must

assuage the angry infernal ferry-man, by assuring him, that notwithstanding the passage of the pious Æneas to the shades below, yet

Casta licet patrui servet Proserpina limen.

Some such cloudy, incongruous notion of a future bodily existence seems to be implied in the custom of the American natives and others in burying in the same grave, arms and utensils, together with their deceased owners.

Must men, for instance, being sinners, *repent*, in order to forgiveness and the divine favor? But what satisfaction or atonement does this make to the fixed, unalterable, but violated law of nature? Besides another difficulty that occurs, viz. the bringing the transgressor to a real and thoro' repentance, and change of heart and conduct. Or does nature, or rather the sinner's guilty fears, the source of endless superstition among men, put him upon the expedient of sacrifices? But how does it appear that God will accept the life of a brute, as the ransom of a human soul? And what right has the sinner to a life of higher value, suppose the unnatural practice would answer, for a man to give his first born for his transgression? A barbarous custom this, that obtained among the idolatrous nations, which it is not easy to conceive how they could get even the hint of from divine revelation. The law of Moses strictly forbad it, nor did Abraham ever, in fact, give them the example of it, and his being prevented, by counter orders from above, was rather an argument against, than in favor of the horrid practice. The devil indeed, whose ambition is to mimick the almighty in every thing but holiness and benevolence, might take the hint from hence to introduce that shocking accursed rite, and from him undoubtedly the bloody custom took its origin.

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Human sacrifices diabolical.

But to return, if human sacrifices add to the sinner's guilt, instead of atoning his crimes, and no offerings or penances are of undoubted and sufficient merit to answer the ends proposed, what assurance can the anxious sinner have of exemption from punishment and justification before God? His own personal righteousness and virtue is insufficient for

 these

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these purposes, for this plain and easy reason, that he is a *sinner*, and so legally condemned and accursed. It is true indeed, that reason seems plainly to teach and hold forth the excellency and rewardableness of virtue, and nature is unwilling to give up the good man, and knows not how to sign the warrant for his death and execution, but yet his righteousness is not such as she can fully approve, and in consideration of it pronounce him just and acquitted, for he is a transgressor. Whatever his virtue may be supposed to be, it is nevertheless consistent with condemnation: and it is rather more plain and certain that his iniquities expose him to punishment and stripes, than that his virtue intitles him to happiness and glory.

Indeed how the frail sinner comes to be so strangely situated that he can neither obey the law, or have life without it, is quite inconceivable to nature, and adds to her lameness and confusion. Nature is here brought to a sad dilemma.—She cannot justify and condemn too the same person at the same time, and yet seems to find herself inclined and obliged, in a sort, to do both. We have therefore upon the foot of meer nature, a most unfinished scheme of divinity indeed. The very best saint of nature has more reason to fear perdition, than to hope for happiness upon his own principles: and nature halts between two, and is divided against herself. The mystery is rather in nature itself, than in the gospel: and christianity is the solution of this amazing difficulty, the revelation of this otherwise inexplicable mystery. Reason cannot shew how an imperfect virtue can be rewarded with life, in a way consistent with the execution of the legal sentence, as it respects transgressors.

But

But now behold! If we turn our attention to the gospel revelation, we shall find where *nature* fails, *grace* steps in to her assistance, helps out her scheme, and reconciles her to herself. The holy scriptures inform us that this is not the original and right state of things, that nature is unhinged and thrown off her first foundation, and labors under universal decay and disorder. In the primitive constitution of things man was upright and perfect in his kind:—Sin and death were things unknown:—and immortality was the righteous reward of his easy, pleasing obedience:—The law of God was most compleatly in his heart, and nature, under the direction of the God of nature was his principal guide, and he needed not the moral law in that written and authoritative view of it, which is made for transgressors. Then natural religion was in perfection, free from that darkness and perplexity that attends it in this state of mortality and universal corruption. Then nature justified the righteous, for their righteousness was such as the law required: and as there was no sin to hinder that reward which was not of Grace, but of debt, so there was no death to render the perfect creature incapable of that immortality, which indeed was his present possession.

Revelation relieves nature.

But alas! when sin and death, that wretched pair, made their way together into this world, the original constitution was at once altered, and the order of things intirely *inverted*. The law of God and nature remain the same, but man, unhappy man, and his condition are changed:—Sin takes place of righteousness, and immortality puts on corruption:—His defective virtue cannot secure life, his fair inheritance is alienated, and paradise

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with all its glory forfeited and loſt. The primitive faſhion of this world is paſſed away, the traces of the ancient garden of God are obliterated, he has chiefly forſaken the temple of the human heart, and man himſelf the lord of this lower world is changed ſome how analogous to the face of this part of God's creation. But ſtill human nature and the world remain, and are both capable of reſtoration: And the whole creation groans and travails in pain to be delivered, and mortal man ſubjected to vanity and ſorrow, pants after freedom and immortality. But nature loſt and bewildered in this new diſconcerted ſtate of things, can form no regular ſyſtem, or mark out the path to life and bleſſedneſs. Various abſurd and contradictory have been the efforts of nature to this purpoſe, in the ſeveral ages and nations of the world. Nor is there a poſſibility in nature, that ſhe ſhould extricate herſelf from the difficulty and confuſion under which ſhe labors, in conſequence of the change that has happened in the moral and natural world, without ſupernatural light and aſſiſtance.

But bleſſed be God, his glorious goſpel has done it. This relieves nature in her doubts, and points her to her happineſs. Grace and truth and light are come by Jeſus Chriſt. His goſpel aſſures us of pardon upon repentance, and informs us of the ground of forgiveneſs, even that God is reconciling a ſinful world unto himſelf, having made him to be a ſacrifice for ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him: He has now manifeſted his righteouſneſs without the law, and ſet forth his own Son as the propitiation for our ſins, in whom therefore we have redemption by his blood, for he has finiſh-

the

the work which God gave him to do, fulfilled the law of his mediation, given himself a ransom for all, and bro't in everlasting righteousness. Thro' the grace of the Lord Jesus Christ, who has suffered the just for the unjust, God justifies the ungodly, imputes righteousness without works, and the unhappy sinner is made blessed in the full forgiveness of his transgressions, and so that difficulty is removed, for which nature knows no remedy. And who can dispute whether nature or the God of nature is content with such a sacrifice, when we consider the worthiness and dignity of our divine redeemer, and the father's appointment of him to and acceptance of him in, his mediatorial and most benevolent undertaking? Can it be that he should not be able to save us unto the uttermost, who being the Son of God, in a sense ineffable to mortals, and by whom he made the world, yet condescended to become obedient to the death for us, even the accursed death of the cross, and is now exalted far above all principality and power, and every name that is named? Upon this vicarious ground, grace reigns towards the miserable sinner, thro' a righteousness answerable to that of nature and personal perfection. Upon this foundation, as upon a firm and stable rock, the christian church is built, and the gates of hell shall not prevail against it. Here is the sure anchoring and hope of the saints: and while the *deist* and *men of nature* are laboring with uncertainties, and tossed with fears and perplexities, the *believer* says, in the Lord I have righteousness, and calmly reposes his confidence on Jesus, and finds rest and peace to his troubled and weary soul.

The gospel points out the method of the sinners justification.

And resolves our various doubts.

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MOREOVER, to compleat the christian system, and give us all needed light, ease and satisfaction, in this dark and bewildered state, the gospel has fully informed us, that as there is a future state, which reason also suggests, so the body after death and dissolution shall be raised in glory and reunited to the soul, whereby the righteous shall be rendered capable of possessing immortality and honor, answerable to the original state of nature: and also that there shall be new heavens and a new earth, analogous to this restoration of the human nature to its primitive perfection and glory. And thus, according to the gospel, we look for the restitution of all things, by the righteousness of the second Adam, even as all things were lost and confounded by the transgression of the first. And infinitely more rational, consistent and comfortable are such doctrines as these, than the wild imaginations of nature and heathenism; which, sensible of the great depravation and guilt of the best of men, prepared long purgations for them in the lower regions, by fire and water and bleaching winds, and all this, only, that after due penance and purifying, they might return to upper life, and inhabit other bodies, forgetful of what passed in the former, and instead of possessing immortality in the heavens, pass thro' another scene of vanity on earth.

CHRISTIANITY therefore, upon the whole, perfects and compleats what nature aims at and labors for in vain. And in reference to the great article of the sinner's justification in the sight of God, we are so far from making void the law thro' faith, and setting aside the everlasting rules of righteousness, that we establish them, and find a way for the sinner's justification, tho' not in the original

nal way of nature, which is impossible, yet upon a foot, sufficiently consistent with the rights of justice and the honor of the divine law and government, and without the sinner's suffering eternal penalties, a thing about which meer nature is nonplused, and knows not how to effect it. For it is no doctrine of nature that sin shall be pardoned without satisfaction, the general sense of the world has alway been the reverse of it, and the common practice of sacrificing shews it. Dis. XI. PA. I.

And this very consideration that the laws of nature are invariable and cannot be dispensed with, proves the impossibility of a sinner's justification in the way of nature and law. So that in this case, as well as in dictating a reward to virtue, reason and revelation speak the same thing, and are altogether harmonious. And it is strange that such as make the objection we are considering, do not see how they argue against themselves and their own cause, when they oppose the immutability of nature's laws and constitution, to the gospel-doctrine of vicarious satisfaction, by the obedient sufferings of the Son of God, in our stead. For upon this principle that the laws of nature are not to be dispensed with, not even by the commutation of their penalty, there can be no justification of the sinner in the sight of God: For he that is a sinner is under condemnation and the displeasure of the God of nature, if therefore he be received to life and favor, meerly upon the score of his own virtue, or even suffering, the law of nature is broke in upon, and her constitution subverted.

The objection is so far from being founded in truth, that the reverse of it is true, and nature's unchangeable law must be altered, or no sinner can

be justified before God, but in the vicarious and substitutional way.—That sort of natural religion which makes the reward of life to be, not of grace, but of debt, is calculated for upright and innocent, not fallen and apostate creatures. And yet I shall shew under the following objections, how that the gospel exercises the same sacred care in preserving the rights of virtue, that it does in preserving the rights of justice: and that equal provision is made in the christian scheme, for the *reward of righteousness*, and the *justification of the ungodly*.

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II. BUT "allowing that the doctrine of justification in the vicarial way is not subversive, but rather perfective of nature and her unchangeable constitution; yet it is repugnant to revelation itself, and renders the gospel a contradiction, for it is the plain and peremptory doctrine of the holy scriptures that all men shall be rewarded according to their works; that virtue shall be recompensed and vice punished in another world; and that the fate of every one shall be determined by his deeds and moral character, agreable to nature and a covenant of works, and answerable to the former dispensation by Moses, as it typified the gospel and a new covenant."

The objection in part allowed to be true.

To this it may be replied, that what, in general, is here asserted by way of objection to the doctrine we are defending, if *rightly* understood, is certain and undeniable fact, and must be allowed to be the doctrine of the bible, from Genesis to Revelations, and to contradict it is no other than to give up revelation itself, which cannot be defended without it.

AND

And indeed to give up the doctrine of retribution, of justification and condemnation, upon the foot of works and moral character, in every respect, is, to demolish all religion at once, natural as well as revealed; to set all mankind at liberty from the obligations of duty, and to take away the ground of all hopes and fears, excusings and upbraidings in regard of their actions done in the body. If there be no rewards and punishments for men's personal behavior, what becomes of the force of divine laws, of a future judgment, and in short what becomes of right and wrong, moral good and evil; is not all religion shut out of the world, and every man left to do that which suits him best, among his fellow-creatures, without any apprehensions from a supream power, as interesting itself with the affairs and conduct of men? The worst of men, no doubt, would wish such a doctrine as this to be true, but it never was or will be so.

A recompense of human actions, and a covenant of works, so far forth agreable to nature, as is necessarily implied in such recompense, when rightly explained, is no ways repugnant to or inconsistent with, that other great gospel-doctrine, justification by the blood of Christ, as our glorious substitute and redeemer.

To clear up this matter, we must

1. Recollect what was observed before, that the religion of nature in its perfection and truth, is peculiar to a state of innocence and incorruption. It took place in paradise, before sin entered into the world, but since the apostacy, the *sinner* cannot be justified according to nature and a proper covenant of works; for upon the constitution of strict nature and law, the reward is not of grace, but of debt,

Natural religion suited to a state of innocence.

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debt, which it cannot be to transgressors. The law is now our condemnation, the letter that killeth:—In the way of nature we die and perish, and by the deeds of the law, in this imperfect, incomplete state of nature, "no flesh living shall be justified."

Therefore,

2dly. An act of grace and indemnity, of full pardon and absolution is previously necessary to the sinner's being brought nigh to God, and his reinstatement in the favor and friendship of that holy offended Majesty with whom he is at enmity. In order to present peace and reconcilement, there must be the cancelment of former guilt, a purgation from old sins, or "the remission of sins that are past thro' the forbearance of God."

The sinner must be bro't nigh by the blood of Christ.

And moreover, it is also requisite that the sinner be renewed in the spirit of his mind, that he be restored by repentance, and recovered to righteousness and true moral holiness, before he can be acceptable and pleasing to God, and bring forth fruit unto him. We must be created anew, in Christ Jesus unto good works, before we can perform them, or be intitled to any reward for them.

Now that all-atoning sacrifice, which purges the conscience from dead works to serve the living God, and procures acceptance in the sight of heaven, is the *blood of Christ.* And that *faith of Christ,* which justifies the sinner in the sight of God, and secures the remission of all sin and unrighteousness, at the same time sanctifies him to obedience, purifies his heart and produces every virtue and good work.

Nature is a stranger to this atonement and its sanctifying influence upon the heart and life, and leaves the sinner under the power and guilt of sin, alienated,

alienated, unreconciled, subject to wrath, and liable to punishment for his iniquities, rather than intitled to a reward for his obedience: whereas the gospel makes provision, by the grace and redemption of our Lord Jesus Christ, for the sinner's pardon and regeneration, his adoption into the family of God, and his advancement to a new, happy covenant-relation to him; it inspires him with a principle of heavenly, divine life, and capacitates him for new obedience and works pleasing to God: which therefore,

3dly. He has graciously promised, abundantly to reward in the constitution of his Son, even according to that new and better covenant, in which he mediates, prefigured by the dispensation of Moses. All virtue and every degree of it shall be rewarded upon the plan of the gospel, for the righteous Lord loveth righteousness, and his face beholds and approves the upright, and having entered into covenant with his reconciled redeemed people, he will not be unrighteous to forget their work of faith and labor of love.

After repentance and justification works rewardable.

As we have no good works prior to our being created anew in Christ Jesus to them, and have never taken hold of God's covenant till by faith we embrace the Lord Jesus; so the recompense of the gospel has respect to the time in which we do indeed serve God, and to those works which flow from faith, and love, and are performed in a justified and reconciled state. After which is it not certain and allowed that a gracious covenant takes place, by Jesus Christ, who has redeemed us to God, in which good works are rewardable, and that the promise of God shall not fail? "Verily there is a reward for the righteous." "Behold, says our

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our Lord and Judge, I come quickly and my reward is with me, to give to every man according as his work shall be."

In a word, the whole scheme of redemption implies that the offended majesty of heaven would not be reconciled to sinners who had ungratefully abused his goodness and trampled upon his authority and laws, without such a satisfaction and compensation to justice, as that thereupon the sinner might be absolved and have righteousness imputed without works, in a way honorary to the law and lawgiver: But being thus reconciled by Christ's death, and made a child and heir of God by faith in his Son, the gospel plentifully declares and promises to the believing and faithful, a crown of righteousness, even a glorious recompense in the day of Christ's appearing. "Then shall the king say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. *For* I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked and ye cloathed me: I was sick and ye visited me: I was in prison and ye came unto me."

Math. 25. 34 & on.

So that the doctrine of rewards and punishments, as it has been explained, tho' in a measure conformable to nature and a covenant of works, yet does not militate at all with the doctrine of justification in the sight of God, by Christ's obedience to the death in our stead. If indeed the gospel taught justification by works upon Adam's plan and the constitution of nature, it would wholly subvert the doctrine we are maintaining; or rather there would be strictly speaking no gospel in the case.

But

But surely the holy scriptures may hold forth the doctrine of the *sinner*'s justification in the sight of God, the father of our Lord Jesus Christ, in the vicarial way, and yet leave room for the reward of virtue and personal righteousness, some how in the constitution of his Son: The particular manner and form of which, will come under further consideration, in speaking to the next objection. Dis. XI. PA. II.

III. If it be granted that both these doctrines are to be found in the gospel, and are not repugnant to nature, yet they are inconsistent with one another, and the scheme contradictory to itself. For to justify and reward are things nearly the same and inseparable, but if the sinner is justified in the sight of God and intitled to life, by what another has done and suffered for him, then there is no room for the reward of his own virtue at all, unless reward and benefit are convertible terms, and a man may at once receive the same thing at the hands of God, as the purchase of his Savior, and yet as the reward of his own obedience, which is absurd, and is no other than to be justified and rewarded in the sight of God, without works, and yet by works at the same time."

To which it may be applied, that if both these doctrines are to be found in the gospel, and are undeniably the doctrines of christianity, nor contradictory to reason, then it may well be presumed, there is a way to understand them in a perfect consistency with each other, and free from all that seeming absurdity that is carried in the face of this objection.

However it is to be observed, that justifying and rewarding are not always considered in the word of God, as being exactly the same thing. For altho'

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Justification and reward admit a difference. For we are justified without works, but not rewarded without them.

altho' the glorious recompense of the last day includes and comprehends in it, the justification of the faithful at the judgment-seat of Jesus Christ; yet we do not find that the sinner's justification at present in the *sight of God*, is ever stiled a reward, it being not according to works, but without the deeds of the law. True it is, very great is the blessedness of the man whose transgressions are forgiven, whose sins are covered, and who being justified by faith has peace with God; nevertheless, as the high priviledge and felicity of the justified person, is not in scripture called a reward or recompense, so the reason of the thing shews that it cannot properly be such, because this is prior to that practice of virtue which is rewarded, and is what puts the believer into a condition for performing an acceptable service, and working out his salvation, as was observed before. And we find that what is stiled a reward in the holy scriptures, has respect to some faithful service and good work of the person rewarded, not that which he receives as a favor, wholly without works or duty performed. And it is to be observed, that such as have repented, believed in God, and become justified in his sight, are still in a state of trial and probation, there is something still depending, and it is required of them that they maintain good works. For altho' the believer has already received a *title* to life, as a child and heir of God, and claims under Jesus Christ as his surety and Savior, his parent and head, yet the recompense and glory itself for which he is a candidate, is future, invisible, and at a distance, laid up in the divine promise, and considered as an *actual* reward, has respect to that christian walk and new obedience, to which he is called by the gospel.

But

But with regard to justification in the great day, and at the tribunal of Jesus Christ, he that is justified is immediately put into the possession of that glory, for which he had been before a probationer. Here justification and reward go together inseperably, for he that is justified is at the same time glorified: But this cannot be pretended in reference to the sinner's first acceptance to the favor of God, upon his repentance from dead works:—He might then be the subject of very gracious donations and blessings, it is true, but not of any proper recompense, for certainly the rebel and traitor, continuing such, could have no virtue to be rewarded. Indeed his repentance and submission is itself virtuous and rewardable, and the thief upon the cross, might, the same day of his conversion, be advanced to paradise, previous to any course of actual obedience: But our Lord will observe a righteous proportion between the virtue and the reward of it, and tho' he that dies immediately upon his repentance and reconciliation, shall not fall short of the heavenly glory, yet where there is opportunity for after acts of righteousness and a holy life, the future recompense will have respect to such *intervening* virtue and sincere obedience, and be apportioned to it.

Having taken notice of these things, we may now endeavor a more direct answer to the objection, which contains some real difficulty, that perhaps seldom meets with a satisfactory solution.

1st. Let it therefore be observed, that the objection makes no distinction, where there is a real difference, I mean between that view of justification which respects the guilty sinner's present pardon and peace with God through the blood and obedience

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bedience of his son; and that other view of it, which has reference to the last day, and the judgment-seat of Jesus Christ, where we must all hereafter stand, and receive according to the deeds done in the body. And as it is undeniable, that justification, is considered, in the holy scriptures, in this two-fold respect, so by thus distinguishing, we may possibly find the difficuly in some good measure relieved.

For if it be true, what has been advanced in the foregoing discourses, from the holy scriptures, that the guilty apostate world, stand speechless and condemned at the bar of God the father of our Lord Jesus Christ, not one tittle of whose law shall pass away, till all be fulfilled, and who is reconciling the world unto himself by Jesus Christ, whom he has made sin for us, and who by fulfilling the law of his mediation has brought in everlasting righteousness :—If this be so, I say, is it not apparent that no sinner can be justified and accepted of God, but by the merits of the great redeemer, in the vicarial way, the just having suffered for the unjust? The self-destroyed condemned sinner and rebel, can form no just pretensions to life and favor upon the score of his own virtue and perfection, for as he is a child of wrath; so he has been a child of disobedience, and if admitted to favor and made an heir according to the hope of eternal life, i. e. if he be justified, it must be freely of the grace of God, the father, through the redemption that is in Christ Jesus *.

Justification view'd in a two-fold respect.

But if we extend our view forward to the great day of accounts, there we shall see the faithful in Christ Jesus, who before were reconciled to God, receiving

* And so it is true, Nihil datur hominis meritorium ratione Dei.

receiving at his hands, that crown and recompense, which was stipulated to their fidelity and steadfast loyalty, when they entered into his covenant and became subjects of his kingdom. For our Lord Jesus Christ is himself that nobleman who went into a far Country to receive for himself a kingdom, and upon his return, having received the kingdom, calls his servants, to whom he had committed talents for their improvement, in his absence, and concerning such as had gained, according to his expectations, and their obligations, he declares saying, "Well done good and faithful servant," "enter thou into the joy of thy Lord." Dis. XI. PA. II. Luke 19. 12. Math. 25. 14.

AGREABLE to the gracious constitution of the new-covenant or testament of our Lord Jesus Christ, the *approved saint* finally receives, at the hands of Jesus his gracious and righteous judge, that same glory and immortality, as the recompense of his faith and patience, which, as *a condemned guilty sinner*, he only became an heir to, at his first believing, and justification before God. The believer's title and claim to life, before God the father, is wholly founded in the vicarious obedience and sufferings of his son; but his actual investiture, in the presence of Jesus the mediator of the new covenant, has an intimate connection with his fidelity and works of righteousness; and in this light may be considered as the wages of well-doing. For why is it that the true persevering christian, shall receive of the Lord, the reward of the inheritance? Is it not because he serves the Lord Christ? St. Paul observes that he had fought a good fight, had finished his course, had kept the faith, when he gloriously triumphs saying, henceforth there is laid up for me a crown of righteousness, which the 2 Tim. 4. 7, 8.

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Lord Jesus, the righteous judge, shall give me in that day.

And as it is God the father, who has ordained the man Christ Jesus to judge the world in righteousness, so it is ultimately and mediately, though not directly, God the father himself that judges it; and therefore the reward of the saints, confered in that day, is of "their father which is in heaven," though by the mediation of Jesus, the head of the new-covenant.

Math. 6.

God the father, in this case, does not recede from the rights of law and justice, but justifies the ungodly only in the way of faith imputed for righteousness, or through the redemption that is in Christ Jesus: But the Lord Jesus Christ himself, the high administrator of providence, vested with all power in heaven and earth, and who in the œconomy of redemption, is viewed as the great reconciler and peace-maker, not the majesty directly offended, he I say, judges, approves, justifies and rewards his people, before reconciled to God by his death, not upon the foot of rigorous law and justice, but agreable to the terms of that more favorable dispensation, which God has erected in him, to whom all judgment is committed. So that the rights of virtue, upon the gospel scheme, are equally asserted and maintained, with the rights of justice and honor of law; and personal persevering holiness in the reconciled saint, is as essentially necessary to final salvation by Jesus Christ, as the blood of Christ is to the justification of the sinner before God. Neither the necessity or reward of virtue are by any means excluded from the christian plan, any more than from nature itself.

The father justifies the sinner only through the merit of that same Jesus who as mediator of the new covenant recompenses the fidelity of his saints.

2dly. There

2dly. THERE is another light, in which justification in the vicarial and personal way, may perhaps be represented as perfectly consistent with each other. Dis. XI. PA. II.

IT is a common general sentiment, and agreable to the holy scriptures, that the benefits and advantages accruing to believers in consequence of the righteousness and redemption of the second Adam, are much more than an equivalent to the evils and infelicities to which we are subjected in consequence of the disobedience of the first Adam: Even that the grace of Christ vastly superabounds and overflows beyond the meer reversing of the curse bro't upon the world by sin, and the restoration of the saints to that primitive state of perfection and glory, from which the human nature is fallen; insomuch that instead of an earthly paradise, they shall be exalted to a heavenly one, become as the angels of God, and in the lieu of possessing immortal, unfading felicity here below, shall be endued with spiritual bodies, fashioned like unto Christ's glorious body, and shine as the brightness of the firmament, and even as the sun in the cœlestial kingdom of God. And all this is plainly no more, than answerable to the superior character of the second Adam, the Lord from heaven, and head of the redeemed race:——No greater change for the better than might be expected from the undertaking of the son of God as our redeemer!

Vicarious and personal justification distinguished another way.

NOW if we suppose that the justification and salvation the believer is made the subject of, by Christ's obedience to the death in his stead, stands *only* in a direct opposition to the misery and condemnation, brought upon the world by sin, that of our own and of our first father, and that it consists

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in a restoration, *meerly* to that immortality and glory which we have forfeited and lost by transgression: Then all this superabounding glory and advancement of the saints, may be considered as the gracious recompense and reward, their glorious Lord confers upon those works and virtues of his people, which are said to follow them at death. The Lord Jesus Christ is the second Adam, and therefore acts in that character, in a way of contradistinction to the first, reversing by his righteousness, the ruinous effects of the other's iniquity; and if what he did and suffered, as our substitute, only in this view, was all that law and justice required, in order to our redemption, then why may we not conceive that thus far only we are justified and saved by a vacarious righteousness, and that a broad and happy foundation is laid for the reward of virtue, and for a glorious display of the power and grace of the redeemer, in the advancement of his servants to a supereminent excellence and glory in the heavens, by way of covenant-recompense to their sufferings and fidelity, in his cause and service?

By this however, it is not by any means to be understood, that all mankind are *in fact* redeemed by Christ from *all* the destructive consequences of the apostacy, and that in the end of the world they shall be restored to the primitive perfection and glory of humanity; because in regard of some parts of this restoration, the will and active concurrence of the sinner are essentially concerned, but it will appear that he has chosen death rather than life: Nevertheless so far forth, as the impenitent sinner is wholly and necessarily passive in his redemption, he will be actually restored in the resurrection, "for

"for as in Adam all die, so in Christ shall all be made alive," and "there shall be a resurrection both of the just and the unjust." But the habitually unholy cannot live and reign in God's presence: The wages of their sin is still death—the *second death.*

3dly. AGREABLE to what has been observed, it appears further that the reward of virtue and personal righteousness takes place, as in the subject matter of the blessings of the covenant, so likewise in the *degree* of that glory, honor and command, to which the Lord Jesus will advance his saints, in proportion to their works and moral attainments. For although every star has its brightness and lustre, yet "one star differeth from another star in glory." And so shall it be in the resurrection and future state of the blessed. For there are greater and less in the kingdom of glory, as well as in the present kingdom of grace.

The saint rewarded in regard of the degree of his glory.

AND, to conclude this head, it becomes us to be possessed of a holy, laudable ambition to be great in the kingdom of God; and to this end we should not break, but keep the divine commandments ourselves, and teach men so, by our example, and exert ourselves for the honor of God, and in the service and kingdom of his son, being zealous of good works, and unwearied in well doing, patient in tribulation, steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we thus know that our labor shall not be in vain in the Lord.

IV. IT may be objected further, for something like it has been, "that for such an innocent and holy person as our Lord Jesus Christ to suffer and die in the room and stead of sinners, is both bar-

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barous and unjust, and therefore cannot be the doctrine of the gospel, and the dispensation of heaven."

THIS is such an objection against vicarious satisfaction, as one would not expect its adversaries should advance, if they knew what else to say, or were ever satisfied with opposition. For if the substitute is free and voluntary in the thing, there is no appearance of cruelty or unrighteousness, but it is only an instance of singular and glorious benevolence.

AND indeed arch bishop Tillotson has given such an answer to this objection, as shews that its adversaries grant what amounts to the thing in dispute, and that there is an inconsistency both in themselves, and in their objection. Says he, "They who make such a noise about this objection, do seem to me to give a full and clear answer to it themselves, by acknowledging, as they constantly and expressly do, that our Savior suffered all this for our *benefit and advantage*, though not in our *place and stead*. For this to my apprehension is plainly to give up the cause, unless they can shew, why there is not as much injustice and cruelty, in an innocent person's suffering for the benefit and advantage of a malefactor, as in his suffering in his stead: So little do men, in the heat of dispute and opposition, who are resolved to hold fast an opinion, in despite of reason and good sense, consider that they do many times, in effect and by necessary consequence, grant the very thing, which in express terms, they do so stiffly and pertinaciously deny. The truth of the matter is this, there is nothing of cruelty or injustice in either case: Neither in an innocent person's suffering for the benefit of an offender

Christ dying in our *stead*, and for our *benefit*, much the same.

offender or in his stead; supposing the suffering to be voluntary: But they have equally the same appearance of cruelty and injustice: Nor can I possibly discern any reason, why cruelty and injustice should be objected in one case, more than in the other, there being every whit as little reason why an innocent person should suffer for the *benefit* of a criminal, as why he should suffer in his *stead*. So that I hope this objection, which above all the rest, hath been so loudly and invidiously urged, hath received a just answer. And I believe if the matter were searched to the bottom, all this perverse contention, about our Savior's suffering for *our benefit*, but not in our stead, will signify just nothing ——For as he afterwards proceeds, suppose a malefactor condemned to some grievous punishment, and the King's son to save him from it, is contented to submit to great disgrace and sufferings; in reward of which sufferings the king takes his son into his throne, and sets him at his own right hand, and gives him power to pardon this malefactor, and upon a fitting submission and repentance to advance him to honor. Will not any man in this case allow that the king's son suffered instead of this malefactor, and smile at any man, that shall be so nice, as to grant that indeed he *suffered* for him, but yet to deny that he was *punished* for him: To allow that he bore the inconveniences of his faults, but yet obstinately to stand it out, that the faults of this malefactor were not laid upon him, or in any wise, so imputed to him, that he can be said to have suffered in his stead? This is just the case, and the difference in reality, and the last result of things, is nothing but words." Fol Vol. I. p. 453.

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THUS far that great man ;—whose open frankness in espousing certain words and phrases, that are common, expressive and not unscriptural, though highly exceptionable in the esteem of the enemies of christianity, is worthy of imitation, and may serve to reprove the squeamishness of some writers in this respect, whose great niceness is rather culpable, than worthy of commendation. *

FINALLY if any one should object further and say, "that it seems most fit and reasonable, and agreable to our natural notions of things, that every one should stand or fall according to his own virtue or vice, and that personal righteousness and unrighteousness ought to be the only thing, whereby to determine the fates and conditions of mankind, without any vicarious in the case."

IT may be answered, that in a perfect state of nature it is in fact so. And though we may say, it were better that we had never sinned, or that we had not made ourselves such great and obnoxious sinners: Yet in our present guilty and depraved circumstances,

* I may here be allowed to subjoin a passage from Mr. Hervey, to our present purpose. "*If one dyed for all, then were all dead.*" The preposition UPER, in this connection, must necessarily signify more than "on our account, or for our advantage." Because if it be taken in this unsettled rambling sense, the apostle's argument is vague and inconclusive.——In case our Lord had suffered only "to free us from some evil, and procure us some benefit"; this would by no means imply that "all were dead"; under the sentence of condemnation; obnoxious and doomed to death. The utmost you can infer from such premises, is, that all stood in need of deliverance from some evil, or wanted the procurement of some good. Whereas suppose the sacred writer to intend that our Lord's death was truly vicarious and undergone in our stead; that he suffered what was our due and our doom; then the reasoning is just and the inference undeniable. Dial. IV. p. 127.

circumstances, this dispensation of grace in Jesus Christ is our only remedy, and if we were treated upon the foot of our own doings, and in the way of law, we must necessarily be miserable. For in God's sight shall no flesh living be justified in this way:——Nor is there any greater conceivable ingratitude and baseness, than for poor condemned sinners, to reject and lightly esteem, this gracious method of salvation, by the merits of a Savior.

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To censure the divine constitution both ungrateful and absurd.

THE great author of nature has so connected things in this world, that beside the great instances of our redemption by Jesus Christ, and our fall in Adam, the happiness and unhappiness of one, is made to depend very much in all respects, in worldly matters especially, upon the good or ill behavior of another, who stands in some natural, civil or sacred relation to him. And to complain of this established course and relation of things, is no other than to find fault with the constitution of God, and is implicitly saying, we are wiser and better than He; besides the disingenuous unmindfulness of all that joy and happiness in life, that derives from these relations and connections, which at sometimes also are accidentally the occasions of evil and sorrow. But know, O vain man! that thou canst not understand the work of him that is perfect in knowledge! His ways are high above our ways, as the heavens are high above the earth! Shall he that contendeth with the almighty instruct him? He that reproveth God let him answer it. *

THUS

*It may not be amiss, but serve somewhat further to elucidate the point, to add in the margin, one objection more, with its answer, as we find them in the words of a late writer upon the subject. Objection. "As there cannot be a vicarious

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THUS it is hoped, something has been done towards establishing and reconciling those two great and seemingly inconsistent doctrines of christianity, viz. justification in the sight of God, by faith and the blood of Christ, and the reward of practical religion and righteousness: And which at the same time serves to explain and reconcile those numerous texts of scripture, in relation to these two subjects, which seem to clash and interfere with one another; namely, such as speak of

a vicarious guilt, or as no one can be guilty in the stead of another, so there cannot be a vicarious punishment, or no one can be punished instead of another, because punishment, in its very nature, connotes guilt in the person who bears it." Answer. If you mean by guilt the *consciousness* of having committed a sin, and the internal defilement consequent upon it, we never suppose such a vicarious guilt. It is not so much as intimated that Christ was stung with the remorse, or stained with the pollution, of the adulterous David, the perfidious Peter, and the persecuting Saul. But, that he was *treated* by the righteous God, *as if* he had perpetrated these, and all the crimes of all believers, either in the past or succeeding ages.

If by guilt you mean, the *charge* of a criminal action, and the *obligation* to suffer penalty, your assertion is nothing more than begging the question. It nakedly affirms the very thing in debate. And bare affirmations, unsupported by evidence, are seldom admitted as decisive proofs.—We on the other hand are inclined to believe, that all our criminal actions were charged upon Christ; and that he suffered the punishment which they deserved. The former of these, is not so properly called vicarious guilt, as *real guilt*, contracted by one, imputed to another. The latter we readily allow to be *vicarious punishment*, sustained in their stead, whose guilt was imputed.——For both these points, we have the authority of truth itself, speaking in the scriptures. *The Lord laid on him the iniquity of us all*; here is the imputation. *Christ has redeemed us from the curse of the law, being made a curse for us*; here is the vicarious punishment. And you know to *what casuists* we submit the interpretation of these texts——common sense, and an honest heart.

of justification and salvation without works, by faith, by the blood of Christ, and in the way of grace, on the one hand, and such as connect these things with works, with keeping God's commandments, with patient continuance in well doing, with faithfulness to the death. &c. on the other, and which make personal fidelity, obedience and good works, the condition and reason of *final* acceptance and happiness, and of the *degree* of that future glory and promotion that awaits the saints in the kingdom of their Lord.

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Benefits of the foregoing considerations.

Some men attending chiefly to the strain and current of scripture, as it relates to faith and vicarious justification, have been apt to think and speak slightily of good works, or besure have found no sufficient place and footing for the recompense of reward: Whereas others on the contrary, principally regarding the holy scriptures in the latter view as they exalt virtue and point out the reward of it, have been induced to deny the doctrine of imputation and vicarious satisfaction, as quite repugnant to the notion of personal reward.

It is hoped, I say, that the great and important doctrine of justification by the righteousness and death of Christ, is in some measure cleared, upon rational and good grounds, of the heavy charges brought against it, as being repugnant to that essential dictate of all religion, *the reward of virtue*; and that notwithstanding there is nothing of merit substituted, on the part of the virtuous man, that can offend religion and reason, or frustrate the grace of God in the death of his son; or indeed any praise-worthiness supposed in the saints, but what is equally essential to all religion, with the above mentioned dictate of nature, that virtue shall be rewarded. Thus

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THUS the religion of Jesus and of nature stand right, and are so far from clashing with, that they reciprocally strengthen and support each other: Which we know assuredly must be the truth, and that whatever sets reason and revelation at variance, must be necessarily and everlastingly false. *

THESE gospel truths are therefore no paradoxes to the impartial, attentive and well enlightened mind. That heaven is the reward of the saints obedience, and yet Christ has purchased all the blessings of redemption for them. That we are justified only by Christ's righteousness, and yet shall be accepted and recompensed for our own. That by faith a sinner is justified, without the deeds of the law, and yet obedience and good works are the indispensable condition of the new-covenant. In a word, that men shall be rewarded according to their works, and yet works have no hand in their justification.

IN relation to what we have heard, we may naturally but briefly in the first place, reflect upon one very probable reason, why many rational sensible people, and persons of good dispositions, are enemies to, or at least are not favorers of the doctrine of justification in the vicarious way, or by our Lord's obedient sufferings in our stead, even because it has the appearance of repugnance to the religion of nature, and seems to wear an unfavorable aspect towards practical righteousness and goodness, as it is sometimes managed by its advocates. And it may well be supposed indeed, that it is the means and occasion, in some instances, of leavening the minds of men against christianity in general, as a system of doctrines unworthy of God, the lover and rewarder of righteousness.

BUT

* Sic rectè ratio cum fide concordat.

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Reflections.

But surely these prejudices are capable of being removed, and religion and reason may be made to go hand in hand. The sacred rights of virtue need not be violated, to secure the claims of justice, and that essential principle of all religion "virtue shall be rewarded" may remain invariably fixed, upon a right bottom and nature's religion, in another form, still subsist, while at the same time divine mercy and truth, in regard of sinners and apostates, may meet together, and righteousness and peace embrace each other, in the mysterious scheme of men's redemption. Practical religion still bears the impression of reason, and so far forth retains its original form, as accords and consists with the present defection of nature; and is now erected, by the gospel, into a regular, uniform and perfect system.

And can any judicious and sober person take offence at religion, meerly because of the happy and advantageous improvements it has received from the gospel of Jesus Christ, that great prophet that was sent into the world? Other prophets have reformed religion and enlightened the doctrines of it: But that divine person, by whom God has spoken to us in these last days, having purchased the church with his own blood, thereupon effects that grand alteration in the state of things, by the ordination of the father, which is every way answerable to his superior character, as head of the new dispensation. And in *this view* the *neonomian prevailing principle, or new law* seems reconcilable to truth, and according to the gospel, for the believer is under immediate law to Christ, even the new-covenant, who is justified in the sight of God, and to whom *now* no condemnation belongs.

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2dly. We may just observe how that religion, even according to revelation, seemed to wear the face of nature, and apparently to stand in great measure, upon its original basis, during the time that the scheme of grace and redemption by Jesus Christ, remained a mystery and lay hid in those former ages:——And this it did in the same proportion that the gospel-mystery was unrevealed and wrapt in obscurity: And in the same degree that the doctrine of justification by the righteousness of God in Jesus Christ, has been made manifest and published to the world, religion has appeared in a new light, and as erected upon the foot of a different dispensation in the redeemer, who is made head over all things to the church. But this clear manifestation did not fully take place till after our Lord's ascension and the descent of the holy Ghost. Nevertheless the new and gracious constitution commenced immediately upon the apostacy, even so early as the promise of our Lord's victory over satan, contain'd in these words "It shall bruise thy head, and thou shalt bruise his heel". But this divine mysterious plan, which now in these last days is so fully disclosed and made known to all nations for the obedience of faith, was all along opening and unfolding itself by slow degrees, to the view of mortals, through the several periods of the church, and ages of time.——Conformable hereto the ancient saints found acceptance, and now inherit the promises; and God, in Jesus Christ, has from the beginning, and will to the end of the world, be the rewarder of all such as diligently seek him. AMEN.

Of

Of the Obedience and Recompense of the New-Covenant.

COLOS. III. 24.

Knowing that of the Lord ye shall receive the Reward of the Inheritance: For ye serve the Lord Christ.

IN this epistle, a good deal resembling that to the Ephesians, and wrote about the same time, during his imprisonment, the apostle in the *former part* of it, explains and unfolds to the Colossians the gospel mystery, celebrates the riches of the divine grace in Jesus Christ, in whom we have redemption through his blood, and labors to establish and confirm them in the christian faith and profession, in opposition to jewish superstition, gentile philosophy and worship of angels, and the like spurious mixtures of religion And in the *latter part*, proceeds to practical instructions and exhortations, and affectionately presses upon the Colossian converts, a virtuous holy life, answerable to their christian character, in the practice of patience, meekness, purity, heavenliness, mortification and great benevolence and charity, with the faithful and conscientious

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Di XII PA I. ſcientious diſcharge of all relative duties, and particularly addreſſes huſbands and wives, parents and children, maſters and ſervants, upon this head: And enforces his exhortation from the conſideration in the text, "Knowing that of the Lord ye ſhall receive the reward of the inheritance: For ye ſerve the Lord Chriſt."

THIS epiſtle is wrote to them that were already chriſtians, "ſaints and faithful brethren," concerning whom, the apoſtle ſays, "ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." And again, "you that were ſometime alienated and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his fleſh, thro' death to preſent you holy and unblameable, and unreprovable in his ſight: If ye *continue* in the faith grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard".

1. 2 ver.

Ver 21, 22, 23.

UPON theſe renewed ſanctified perſons, who had profeſſed their faith in Jeſus Chriſt, and ſubjected themſelves to his government, St. Paul urges the exhortation to ſteadfaſtneſs and fidelity in his cauſe, and to the conſtant ſincere diſcharge of all the duties and ſervices of the chriſtian life, as "knowing that of the Lord they ſhould receive the reward of the inheritance: For ye ſerve the Lord Chriſt." With this view and from this great principle of practical religion, the apoſtle labors to animate the hopes and endeavors of believers; for having taken Jeſus Chriſt for their Lord and maſter, they might aſſuredly depend upon a glorious recompenſe at his hands, for

their

their faithful and persevering services, agreeable to the tenor of the new covenant, as much as servants among men do for the reward stipulated to their service, when they indented and entered into obligations with their masters. Di. XII PA. I.

All believers and true christians, the sanctified and accepted of God, are become the servants of Christ; he is their Lord, master and judge, they have bound and obligated themselves to him, if not publicly, yet in secret, as preparative thereto, and their eyes are unto him, as the eyes of the servant to the hand of his master; to him they look as to the great author and finisher of their faith, for present strength, help and protection, and for the fulfilment of the promises that are afar off; for in his grace alone they are strong, and this is the declaration and promise of their Lord, "be thou faithful unto death, and I will give thee a crown of life."

So in Ephesians 6. 7. the apostle inculcates relative duties from the same consideration with that in the text. Speaking of servants, he says, "with good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing or moderating threatning: Knowing that your master, *as well as theirs*, also is in heaven, neither is there respect of persons with him."

The *inheritance*, in the text, is that which is *above*, the inheritance of the saints in light, a lot in the heavenly Canaan, and the new Jerusalem. For our Lord Jesus Christ, has obtained a more excellent ministry than that of Moses, by how Explanation of phrases.

 much

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much alſo he is the mediator of a better covenant, eſtabliſhed upon better promiſes than thoſe of the law, even cœleſtial and eternal bleſſings, inſtead of earthly and temporal ones.

And moreover it is "the *reward* of the inheritance :—The grant and gift of God the father to all the ſaints and faithful, in Chriſt Jeſus, who is the appointed mediator and manager of this covenant, and who as he has purchaſed and ſecured the forfeited inheritance, and done the part of the kind kinſman, redeemer, ſo he is conſtituted the high almoner of heaven, and is the immediate *diſpenſer* of that forfeited bleſſing which he has obtained at the hands of law and juſtice :—And the manner of his diſpenſation is that of a covenant or teſtament, according to which, this unfading inheritance becomes the property of his redeemed people in the way of a *reward* ; a gracious and noble recompenſe to the faith, patience and unfainting perſeverance of the ſaints, from their divine Lord and maſter. It is the gift of God the father, *through the righteouſneſs and mediation of his ſon*, who has loved us and *redeemed* us and our inheritance to God by his blood : But it is an *immediate and direct recompenſe* at the hands of his ſon Jeſus Chriſt, the head of the new covenant. * Agreable to which we read,

* The *redemption* and *purchaſe* of the forfeited alienated inheritance, concludes no more againſt the *graciouſneſs* of the divine grant, than the forgivneſs of ſins through the redemption that is in Chriſt Jeſus, does againſt its being *freely of the grace of God*. The paradiſaical inheritance was a *gracious donation* from the father of the univerſe to the firſt innocent pair of mankind, notwithſtanding, according to that primitive conſtitution, it was of *debt* and not of grace as contradiſtinguiſhed to the goſpel method of acceptance.

read, that God the father hath given us mortals, eternal life, as well as an inheritance to live upon, and that this life is *in his son.* And again, Di. XII. PA. I.

acceptance. It was not a matter of *absolute merit*, that is impossible, but of debt, according to *paction* or *covenant* in the highest and most perfect sense, even up to the demands of nature. This fair inheritance when confiscate by the rebellion and transgression of the possessors, reverts to the original donor, or is forfeited into the hands of justice; whereupon the redemption of it becomes necessary that it may return back to the former owners: This redemption is effected by our Lord Jesus Christ, the second Adam who has reconciled for iniquity, and brought in everlasting righteousness. Upon this, his people, through a union with him, receive a new claim, and under him again become heirs, and the inheritance is as much the *gift* of God to them, as though it had never been alienated by the first Adam's disobedience. This matter might be illustrated thus. The inheritance of the earthly Canaan, a type of heaven, was the *gift* of God to his people of old, the seed of Abraham, and to their several tribes and families: But when any particular inheritance become alienate, for the present, and run out through the poverty or extravagance of the owner, it must be redeemed and the forfeiture paid before the bankrupt or his heirs could come into possession again, according to law; unless it should go out in the jubilee,—so Boaz redeemed the inheritance of Elimelech, and took Ruth the heiress to wife, and the incumbrance being thus taken off, by a third person, the inheritance returns to the family as much the *gift* of heaven, as it was to the original grantees ——If it be said that Adam's inheritance was an earthly one, that of the saints hereafter a heavenly one: It may be replied, that if the inheritance of the first Adam was the *gift* of God to him and his posterity, in consideration of their being a perfect and sinless race: Much more is the inheritance in light and glory, a matter of free grace to the redeemed and sanctified in Christ Jesus, who through him derive their claim to it, only as *sincere and faithful*, though very imperfect creatures. The renewed saint cannot be more *worthy* of the heavenly, than the perfect creature was of the earthly paradise.

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as the gift of God the father is eternal life, so it is through Jesus Christ our Lord; who has dyed that we might live, and suffered that we might reign:—"That as sin hath reigned unto death, even so might grace reign *through righteousness*, unto eternal life, by Jesus Christ our Lord:" *By him*, as the great procurer, and not only so but the covenant dispenser of it. The *service* to be performed, in the kingdom and patience of Jesus Christ, that we may be intitled to, and finally become *actual* possessors of, "the reward of the inheritance" is *christian obedience*, in general, the life of faith and holiness, or a walking and growing up in Christ Jesus, after having received him and believed on him.

What I propose therefore, by divine help, is to consider *christian obedience*, or the faithful service of Christ, as a condition of the new-covenant or testament of our Lord Jesus Christ: Or in other words to consider a life of piety, righteousness and sobriety, *in Christ Jesus*, as the indispensable condition of that glorious recompense, which our Lord Jesus Christ has promised, in his better covenant, and which he will confer upon his faithful people and servants in the day of his appearing, agreable to the gospel constitution. I shall endeavor,

I. To consider the great and important article of christian obedience itself. And

II. The conditionality of it, in reference to the new testament. And make some improvement.

I. To consider the great and important article of christian obedience itself.

And

And without affecting any thing new in the manner, I shall consider it, agreable to the ancient and usual division of it, into *piety, righteousness* and *temperance*, or the duty incumbent on us, towards God, our neighbour and ourselves: Divine, social and human virtue; for so the grace of the gospel, bringing salvation, teaches us to live soberly, righteously, godly. Di XII PA. I.

We begin with the first of these, viz *piety or godliness*, which is one of the great branches of christian obedience. Of piety.

This consists in a right temper of heart towards God, and in all those external acts of reverence and homage, that are answerable to such a temper. It is principally with the latter of these, that we are now concerned: Having already, under the head of faith, in some measure, considered the internal principle of piety and devotion.

And here it may be proper to observe, that the several virtues and duties of religion, stand in a near relation and connection to each other: And the internal habit and principle, and the external practice and obedience, are not to be separated. A good tree will bring forth good fruit, and so on the contrary a corrupt tree will bring forth corrupt fruit. As a man's heart is, so is he: For out of it are the issues of life. A principle of piety or of justice, or sobriety in the heart, infers the practice of these virtues in the life. And accordingly, it is evident, that he who keeps not the commandments of God, has not the love and fear of God in him; that he who does not righteousness, is not habitually righteous; that he who giveth not those things that are Connection of christian graces and virtues.

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needful to the body, but only empty words, to an indigent brother or ſiſter, hath not charity: And that he who cannot ſhew his faith by his works, has really no faith to make evident. And that where there is no *actual* abſtinence and ſelf-government, there is no temperance and ſobriety.

In like manner theſe three ſeveral great branches of chriſtian virtue and duty that have been mentioned, have a relation to and mutual dependance upon each other, and ſuppoſe and infer one the other. So that we may argue from a man's piety to his juſtice, temperance, patience and charity; and ſo back again from his love of his brother to his love of God: And from his righteouſneſs to his being born of God or his regeneration; and for this we have the example of the beloved apoſtle St. John. In a word, he that is obedient to one part of the divine law, from faith in God, and regard to his authority, will for the ſame reaſon have reſpect to other parts of it. The genuine citizen of Zion, who works righteouſneſs & ſpeaks the truth from his heart, will alſo upon the ſame evangelical principles, walk humbly and penitently before God. And ſo on the contrary, the truly pious man is ever found to be a man of virtue and good behavior among men.

So in regard of any one general branch of goodneſs, for inſtance *piety*, which we are now conſidering; any one particular virtue of godlineſs, argues and ſuppoſes others. For example, *truſt* in God by Jeſus Chriſt, implies repentance, ſubmiſſion, reſignation: And the love of God ſuppoſes faith in him, and obedience to him. And whatever principles, men of other religion

may

may practice righteousness upon, yet it seems to the christian, as such, the root and principle of piety and obedience, is faith and hope in God, by Jesus Christ, who is the propitiation for our sins.

GODLINESS implies in the idea of it, a conformity to God in his moral perfections and excellencies, an imitation of his justice, truth, holiness, goodness, and so comprehends both the habit and practice of piety. The duties of external piety and actual devotion, consist in the various exercises of divine worship, homage and service. We draw nigh to God and hold intercourse with him by prayer, fasting, sabbatising, reading, hearing, meditating, &c.

Of prayer.

FOR instance, the man of faith and piety, is a man of *prayer*. Accordingly St. Paul exhorts the Ephesians, among other things, to be found praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance. Our Lord has himself given us the example of this duty: And the holy scriptures enjoin and inculcate it abundantly. And it is certainly a duty highly suitable to our present indigent sinful and dependent circumstances. It is indeed the natural and proper breath of the believing sanctified soul: Neither is it possible, in common cases, that the pious heavenly man should live, without daily addresses to the throne of grace, by way of acknowledgment, supplication and praise; expressing a sense of the divine goodness to him, his obligations, his sin and unworthiness, his dependance, &c. So we frequently find prayer and pious trust in God joined together in the holy scriptures. "Be careful for 6. Philip. 4.

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for nothing, but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God." And "truſt in God at all times, ye people, pour out your heart before him: God is a refuge for us." And we read, "the prayers of Cornelius came up together with his alms for a memorial before God."

Pſal. 62. 8.

WITH regard to the *ſpirit* and *moral temper* of prayer, it muſt be performed with the devotion of heart, in faith, penitence, humility and holy reſignation, otherwiſe it will not be that effectual, fervent, inwrought prayer of the righteous man, that availeth much.

THE *parts* of prayer are various, ſuch as adoration, confeſſion, petition, thankſgiving, &c.

AND the ſeveral *kinds* of it are to be obſerved likewiſe, and duly attended by us; ſuch as, *ſecret* and devout prayer in our cloſets, to our father which ſees in ſecret, and has promiſed to reward us openly. And by this, indeed, it is the divine life is in great meaſure ſupported and carried on.

THEREFORE let not daily retirement and the devotion of the cloſet be neglected, and ſecret prayer and holy converſe with God be reſtrained. But let chriſtians be much upon their knees, and be frequent, conſtant and affectionate in their pious and retired addreſſes to heaven: "For praying will make you leave ſinning, and ſinning will make you leave praying."

Private prayer.

NEITHER let there be any families that call not upon God's name: For this is one kind of ſocial prayer and worſhip, and of great uſe in ſuch little ſocieties of chriſtians, to train them up for the church and kingdom of God in the world, and to procure the bleſſing of heaven, and avert that

that wrath of God which he will pour out upon the profane and prayerless, upon the families and societies that call not upon his name. Surely every family, which is a little distinct commonwealth by itself, should daily pray for daily bread and other daily mercies, for which they have their dependance upon providence and that bountiful hand which supplies the wants and satisfies the desires of the creation. It is surely but reasonable, that we should continually acknowledge that God and providence, on which we have our continual dependance. The prayer which our Lord taught his little family of disciples for daily use, seems plainly to indicate the obligation of this duty. The plural pronouns, *our* and *us*, shew that prayer was designed not meerly for secret, but social worship, and in the daily ordinary way.

Nor should we content ourselves only with devotion at stated times and set seasons, but endeavor to maintain a devout spirit and temper, being in the fear of the Lord all the day long, and often, as occasion serves, lift up our hearts to God in sudden, short and ejaculatory addresses.

Public prayer.

Public prayer and divine worship, especially on Lord's days is another sort of devotion, that is to be conscienciously attended: Nor should we neglect the assembling ourselves together for this purpose as the manner of some is.

Sanctification of the sabbath.

The sacred observation of the sabbath, is a principal part of piety: And the neglect and contempt of that day, argues the want of a due sense of God and religion, and a high degree of profaneness. It is an instance and evidence of God's tenderness for us, and for our best interest, that he has

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has ſanctified this day to be improved to the profitable purpoſes of religion, in the heavenly exerciſes of piety public and private And to the truly religious and devout man, it is the moſt pleaſant and uſeful part of his time; and he calls the ſabbath a delight, and not a wearineſs, the holy of the Lord and honorable, and it is a day of the gladneſs of his heart. As he communes ſweetly with an inviſible God in ſecret, and in his *own houſe*, ſo he is glad when they ſay unto him, let us go in to the *houſe of the Lord*, and his heart echo's back, "How amiable are thy tabernacles, O Lord of hoſts! My ſoul longeth, ye even fainteth for the courts of the Lord: My heart and my fleſh cryeth out for the living God." How greatly is it to be lamented, that that holy day is ever miſpent, in a chriſtian land, in idleneſs, drowſineſs and vain amuſements, and abſence from divine ſervices, or in a trifling unbecoming attendance! O let chriſtians and ſuch as live among them, receive the admonition and exhortation from God, to ſanctify his ſabbath, the earneſt of the heavenly reſt that remains to the people of God, to ſpend that precious day, not in inactivity and dulneſs, or in tho'tleſs gaiety, ſports and diverſions, but in the delightful and advantageous exerciſes of meditation and prayer, hearing and reading, and other duties of piety, and where they can, upon every divine ordinance, and all appointed means of grace.

Pſal. 84. 1, 2.

Of profeſſing religion.

LET non-profeſſors, who have not named the name of Chriſt, though they live among chriſtians, be urged and invited, to reflect upon their obligations and the evidences of chriſtianity, and conſider what they owe to him who has bought them with

with that blood which is the confirmation of his doctrine, and thereupon confess with their mouth the Lord Jesus, as well as believe in their heart, that they may be saved. Let such as have never yet been initiated into the christian church and discipled to Christ by baptism, arise and be baptised, and wash away their sins. And let the ungrateful despisers of the great salvation, and who neglect the invitation to that heavenly feast, where the hearts of christians are refreshed and comforted with the fruits and assurances of their redeemer's love and tender compassion, be perswaded to approach this holy table, in commemoration of their Savior, herein preserving the memory and shewing forth the death and passion of that benevolent friend, and worthy founder of our religion; who having tasted death for every man, is now crowned with divine glory and honor.

Moreover, when ye *fast*, be not as the hypocrites, superstitious and ostentatious, but fast unto the Lord, and rent your heart and not your garments, humbly repenting and reforming, for such a fast has he chosen, whether it be of a more public or private nature, that looks not at the outward appearance, but at the heart, and will openly reward its hidden virtues. Fasting.

When you *religiously read*, let it be at the same time, both for instruction and devotion; that the word may at once enlighten your minds and warm your hearts. If you think fit to read controversy, take care to do the subject justice, by impartially reading upon both sides of the question. Though a bad book may, in some cases and under some circumstances do hurt to the reader, yet it is ridiculous superstition, to Reading

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fancy it can operate like a *charm*, or corrupt us without or against our consent. Nevertheless in special cases, wisdom is profitable to direct in this matter, and the more wise and experienced, may greatly serve or disoblige the younger and less judicious, by indulging to them, or with-holding from them, such books, as are and are not, adapted and calculated to their age, standing and improvement. * In this respect, parents and tutors have a duty and a charge to attend above others: And much, very much often depends upon their good or ill management of this trust.

Hearing.

In regard of hearing the word, we should do well, to remember our Savior's direction and exhortation, "take heed how you hear", and again "hear and understand". For if through inattention or ignorance, we are not understanding hearers, we shall be forgetful hearers, and if we are forgetful hearers, we shall not be doers of the word, and so not blessed in our deeds.

Meditating.

Nor should hearing and reading alone content us, but serious and devout meditation ought to be added thereto. Unless what we hear and read be laid up in our hearts, how can it be brought forth into practice in our lives? It becomes us frequently to recollect the things of God and religion, to dwell upon them in our thoughts, and see to it that they are well digested, and

* I remember formerly soon after my leaving College, the writings of the Earl of Shaftsbury, the property of the Hon. Judge Russel, fell into my hands, which, upon principle, I suppose, he kindly deprived me of at that time, as not suited to my age and proficiency, and for which I have often thought myself obliged to his honor, and now make him my grateful acknowledgment.

and wrought into the temper and complection of our souls, as that spiritual divine food, by which they are to be nourished up to everlasting life. The word of God should dwell in us richly in all wisdom and spiritual understanding: His words should be sweet to our taste, and ought to be seasonably in our mouth as well as heart, and we should speak of God's law when we walk by the way, and when we sit still in the house, and meditate therein night and day.

II. A NOTHER great branch of practical religion or christian obedience, is *justice* or *righteousness*; by which I intend the social virtues in general, or relative duties: Not the single proper virtue of justice only, on the one hand, or that general good character on the other, which righteousness sometimes signifies, as comprehensive of all goodness and moral excellence. Righteousness in the view, in which we now understand it, contains *justice* properly so called, together with *truth* and *charity*, as they respect our fellow men.

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Of living righteously.

JUSTICE as it respects the magistrate, consists in judging righteous judgment, and dealing out equity to every one in a *legal way*, according to the constitutions of government under which they live. And a trust of great importance this, reposed in such as are vested in civil authority and power, and on which the happiness of society greatly depends; and without the faithful discharge of it, the magistrate cannot stand approved before God. For he that justifieth the wicked, and he that condemneth the just; even they both are abomination to the Lord.

Prov. 18. 15.

COMMUTATIVE

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COMMUTATIVE juſtice is that which belongs to private perſons, or which relates to mankind conſidered in a private capacity. And it conſiſts in that doing of juſtice and right to all, with whom we have any concern, which is oppoſed to all the arts and practiſes of unrighteoſneſs, fraud and diſhoneſty, which are ſo prevalent among men. And indeed the kinds and ſpecies of injuſtice are very many and great; —Robbery, theft, murder, oppreſſion, over-reaching. Men have found out ways of practiſing diſhoneſty in almoſt every branch of buſineſs labor and traffic. The debtor can abuſe the creditor by delays: And the creditor can extort from the debtor, and grind the faces of the poor. But the goſpel golden rule is to do to others, as ye would that they ſhould do to you in like circumſtances: And the chriſtian religion injoins ſtrict honeſty, integrity and uprightneſs upon every man, of all profeſſions, characters and employments.

ART thou a common laborer? Then remember that holy religion, which you profeſs, obliges you to punctuality, diligence and fidelity, in the work and buſineſs in which thou art employed Art thou given to trade & barter, to buying and ſelling in any of thoſe ways that are common and lawful among men? Then always carry the ſcale of juſtice in thy right hand, and be careful and conſcientious, never to go beyond or defraud thy neighbour in any matter; nor love the wages and gains of unrighteouſneſs: Or if thou art a *mechanic*, and doſt work in wood or in iron, in wool or in flax, or any other thing, and expoſe thy manufacture to ſale, whether at thy own door or in the market; then as you fear God and have hope in him, and look

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for his blessing, see to it, that there be no hidden cheat or covered defect in the work of thy hands, for God sees not as man sees, for he inspects the inmost part of thy work and of thy heart, and he will bring into judgment every secret thing. Let your work be appoved and your demands reasonable: And let no man trust in oppression, or become vain in robbery. Let him that stole steal no more: Let the unrighteous forsake their thoughts and their ways, and the wickedness of the wicked come to an end. And let us provide things honest in the sight of all men; for the unrighteous shall not inherit the kingdom of God. The inhabitants of the heavenly Zion, are such as among other things work righteousness, and speak the *truth* in their hearts.

Which brings us to speak of *truth*, in word and action, as a particular branch of justice and righteousness towards our neighbour. By false report and breach of promise, we may injure others as much as in any other way of unrighteousness. And christians would ever do well to remember, that lying and unfaithfulness are represented in the gospel as very heinous iniquities, which not only will exclude men from the heavenly glory, but subject them to unquenchable flames. All liars shall have their part in the lake which burneth with fire and brimstone. Speaking the truth of *fact*, or relating matters truly, is called *veracity*: As acting truly and uprightly, and keeping our word and promise, is called *faithfulness*. And he is the man of truth and honor, and acts up to the christian character in this respect, who keeps his tongue from evil, and his lips from speaking guile; and even though he swears to his own hurt, yet changes

Of speaking and acting truly.

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changes not, or recedes *from* his promiſes and obligations.

LET every one therefore ſpeak truth with his neighbour, as becometh chriſtians: For ſo the apoſtle exhorts in this epiſtle, "Lie not one to another, ſeeing ye have put off the old man with his deeds." Put off all theſe; anger, wrath, malice, blaſphemy, filthy communication, out of your mouth." Let *perjury* be deteſted as one of the worſt of crimes; and *officious*, as well as much more *malicious* falſhood be abhored: And the man who bridleth not his tongue, but is a ſlanderer, backbiter, reviler, be denyed the reputation and favor of a chriſtian. For though a man may ſeem to be religious, yet if he bridleth not his tongue, that man's religion is vain.

Chap. 3. 8. &c.

AGAIN charity, or love, benevolence and kindneſs of affection, is one of the main ſocial virtues and duties, that reſpect our neighbour; it is the end of the commandment, the fulfilling of the law, the bond of perfectneſs; and as it is in itſelf a moſt excellent and amiable diſpoſition, ſo it is enjoined upon chriſtians in the goſpel, to a *great extent* and to a *high degree*.

Jam. 1. 26.

Of goſpel love and charity.

AS to the *extent* of it, the chriſtian benevolence reaches all mankind, and embraces the whole human race of all characters and conditions, countries and complexions. A Jew hated a Samaritan, but a chriſtian muſt love his enemies. Publicans and ſinners love ſuch as love them, but we muſt do more, and not confine our affection to friends, relatives and partizans, but do good as we have opportunity and ability, to all men, though eſpecially to the houſhold of faith. The true chriſtian charity prays for, and ſeeks to benefit the very worſt of men:

men: and this is the characteristic of real christians, that they love one another, according to our Lord's new commandment, even as he has loved them, that they love one another. Love is as essential to our religion as faith: and the gospel requires that we love our neighbour as ourselves, with a hearty tenderness and fellow feeling. Di. XII. PA. II.

THE religion of Jesus, the lover of souls, does indeed carry the article of benevolence and charity to a most amazing heighth; and so far exceeding the love that christians in general seem to bear to one another, especially of different parties and persuasions, that one is almost afraid and ashamed to make the comparison between them. We may well be sensible of, and lament, the want of this divine affection and the faith of it among christians, when we consider the greatness and disinterestedness of the love of Christ, and the proportion our affection to one another ought to bear, to his unparallel'd compassion to us all. "As I have loved you, that ye also love one another." Alas! how vastly short do we all come of the kind and benevolent temper of the gospel? I may very agreably conclude this head of justice and charity, and relative social duty, with the apostolic exhortation in our context, from the 12th verse to the end. "Put on therefore (as the elect of God, holy & beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

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Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him. Wives, submit your selves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doth wrong, shall receive for the wrong which he hath done: and there is no respect of persons."

3d. and ult. ANOTHER branch of christian obedience is *temperance* or *sobriety*; and is that part of duty which more immediately respects ourselves, and consists in the due government of the passions and appetites, in opposition to excesses of all kinds. *Christian sobriety* respects both the body and the mind: the latter is the seat and source of the passions, the former of the appetites and carnal desires.

Of christian sobriety

WRATH, anger, malice, envy, revenge and the like, is the intemperance of the spirit, which the christian law requires the suppression of, together with the possession of the opposite dispositions of moderation, meekness, calmness and self-government. The design and tendency of the christian religion,

religion, is to cure the impatience and fever of the mind, to rectify the passions and misplaced affections, and to introduce that peace of God that passes all understanding. Neither can he have experienced the power of the gospel and it's transforming doctrine, that remains inslav'd to his passions and vile affections,—who is bloated with pride, distorted with envy, whose heart goes after his covetousness, and who is not renewed in the spirit and temper of his mind. Certain it is, he can be neither a good or happy man, who has not the possession and general command of himself; for when the passions bear sway in the soul, and reason is dethroned, a man becomes a slave to many masters, and his spirit is like a city that is broken down and without walls.

Temperance of the spirit.

THE *intemperance of the flesh* consists in gluttony, drunkenness, lasciviousness, luxury, indolence and the like. And the opposite character consists in moderation & abstemiousness in meats and drinks and other carnal pleasures, in receiving and mortifying the appetites and desires of the sinful flesh.

Temperance of the flesh.

THE natural appetites and passions are in themselves good and necessary, and every way suited and accommodated to our present condition and state of existence; nor could the world subsist without them: And yet certain it is, from the abuse and misapplication of them, the greatest mischiefs, miseries and disorders have arisen among men. Indeed the foundation of the sin and misery of the world was laid, in gratifying a fleshly appetite and vain curiosity, in eating the forbidden fruit. And from intemperance in meats and drinks, have sprung a thousand diseases and sorrows among the sons and daughters of Adam ever since. And this sort of

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intemperance often prepares the way for other vices of the flesh :—it breeds wantonness and lust, and leads to fornication and all uncleanness.

As for hard drinking, we know it is the parent of many woes and sorrows, and exposes a man to disgrace, folly and contempt among men, as well as to other sins and abominations in the sight of God. As wars and fightings, and all that calamity, expence and blood that wait upon them, come of mens lusts, of ambition, pride, dominion, avarice, revenge, so poverty and want, scandal and dishonor, diseases and death, and what is worse still, impure imaginations, profane oaths, horrid blasphemies, adulterous eyes, malicious speeches, and many hateful and shocking vices, proceed and come forth of gluttony and drunkenness.

Did men but duly observe these two great branches of christian duty, comprehended under the virtues of *self-denial* and *mortification*, very much of the evil both moral and afflictive, that abounds in this apostate world, would be prevented.

Self-denial would restrain mens resentment and anger, and make them forbearing and meek, and willing rather to forego their interest and honor, in many cases, than enter into contention and broils for what they call the right, and prevent those attempts of revenge, for affronts and injuries receiv'd, that are often attended with the most extensive and fatal mischiefs, both to themselves and others.

And mortification would subdue our fleshly propensities and lusts, our members which are upon the earth, fornication and all uncleanness. It would bring under the body, and all its unruly appetites and desires, and take away that root of bitterness whereby many are defiled. Keeping under this corruptible

corruptible body and crucifying the flesh, with the affections and lusts, would remove the occasion of many evils, and destroy the force of many temptations. It would serve mightily to calm the passions, keep down resentment, and cure the pevishness and impatience of our tempers, as well as to preserve the body pure from every defiling lust. Di. XII. PA. II.

THEREFORE my hearers of every age and sex, receive the exhortation to temperance and sobriety, as good and salutary, tending to your peace, comfort and happiness, as essential to your christian character, and to your well-being here and for ever. For if ye live after the flesh ye shall die; but if ye thro' the spirit do mortify the deeds of the body, ye shall live." "For to be carnally minded is death; but to be spiritually minded is life and peace." Base and destructive are the works of the flesh, but the fruit of the spirit is peace and joy, gentleness and goodness. As becometh saints and christians, let us guard against malevolence, impatience and all the angry passions; and not indulge to idle, profane, obscene and mischevious speaking, not suffering any corrupt communication to proceed out of our mouths: But let us seek to open our mouth in wisdom, and in our tongue let be the law of kindness." Let us carefully guard likewise, as our holy religion requires, against all the passions of the concupiscible kind;—against all unchast thoughts, words and actions. For this is the will of God even your sanctification, that you should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor, not in the lusts of concupiscence: For God hath called us not to unbelief, but to holiness by the gospel. And whether we eat

Rom. 8. 13 6.

1 Thes. 4. 3, 4, 5.

1 Cor. 10. 31.

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eat or drink, or whatever we do, do all to the glory of God. Being temperate in all things: letting our moderation be known unto all men: for the Lord is at hand."

II. We are now to consider the conditionality of gospel obedience or practical religion, as it refers to the new-testament and better covenant of our Lord Jesus Christ: or the reward of christian obedience.

Reward of obedience considered

This consideration is a proper enforcement of evangelical righteousness and obedience, and is one thing that renders the gospel a doctrine according to godliness, a scheme for promoting virtue and moral goodness among men: For if personal holiness was not the indispensable condition of final acceptance and glory, according to the christian constitution, then christians might obtain life and happiness in the neglect of it, which would set them at liberty from moral obligations, and make the gospel a doctrine of licentiousness & antinomianism.

But to prevent mistakes, and illustrate the point more fully, this matter may be briefly considered negatively as well as positively.

Negatively

1. It is not intended that the sinner's justification in respect of the present time, and as standing guilty at the bar of God the father of our Lord Jesus Christ, is in virtue of works and personal righteousness. We have already shewn that in this view the sinner is not, cannot be justified in the way of law; for faith and justification preceed works of evangelical obedience, and these two ways of justification are diverse eno' from the other. "The law is not of faith." In one case righteousness is imputed without works, in the other, the man that doth them shall live in them. The law requires

quires perfection, and in the *sight of God* the father nothing answers for the sinner's acceptance and peace, but the blood and obedience of his Son. Otherwise the death of Christ would be frustrated, and grace and faith, in the special gospel view of them, would be superceded.

2. NEITHER is christian obedience to be considered as the condition of the new covenant in such a sense as to render the future invisible recompense of reward a matter of *debt*, as in the covenant of Adam and nature; but a reward of grace and *favor*, upon a quite different foot and constitution from that. That crown and glory which Jesus Christ the judge of quick and dead will confer upon his chosen faithful people in the last day, will, it is true, be a *reward*; a recompense that has respect to their past services and sufferings and be bestowed upon them, as something that was become their due, and to which they have received a title, according to the terms of the new covenant, and the mutual restipulation between the servants of Christ and their Lord. This, it cannot be denied, is the thing directly asserted in the text: "Knowing that of the Lord ye shall receive the REWARD of the inheritance; for ye serve the Lord Christ."

BUT notwithstanding the *new covenant* is a very different constitution from that of Adam: for tho' they both agree in this, that there is a *reward* conferr'd agreeable to promise and stipulation, upon the obedient; yet in the case of the first Adam, the obedience requir'd was *sinless and perfect*, and such the innocent creature was every way capable of yielding: in the covenant of the second, only a *sincere faithful service* is exacted, answerable to the character of imperfect fallen creatures, who have

Di. XII. PA. II. nevertheless been recovered to righteousness and the divine image, and made capable of perfecting an acceptable obedience. The reward of the first Adam, also was present and in hand, not so properly the object of faith and hope, that of the second laid up in the promise, afar off, to be believed, waited for, and patiently sought, in the way of well-doing. *Then* the obedience performed, was by the creature's own proper strength and power, communicated in its creation and in the way of nature: *Now* the virtue performed is by the strength and grace of Christ, in a preternatural way; and moreover the believer is indebted to grace, free and sovereign, for his new creation in Christ Jesus, whereby he is qualified to perform good works.

So that tho' there be a service enjoined, and a reward promised and insured in the constitution of the redeemer, and therein it resembles the primitive covenant of works, yet as the service is imperfect, and short of what the law of nature requires, the *reward* cannot be of debt, *according to nature*, as Adam's was; and especially seeing that without Christ, the christian can do nothing, and that thro' his Lord's strengthning of him, he does all things; But yet there is room for a reward under the new covenant, and it becomes due, by promise to the faithful servants of Christ, tho' not in the *natural*, yet in the *gracious* and *favourable* way. We know that such as serve the Lord Christ, shall receive the reward of the inheritance from him:—not because they have merited it at the hand of God or the redeemer, in the absolute unconditionate way, for so, no creature in heaven or earth can merit: Neither because they have merited it according to the law and constitution of nature, as Adam would by his

persevering

perſevering obedience in a ſtate of innocence: But because it becomes due to them according to the gracious conſtitution of the goſpel, and in virtue of the better covenant, in which our Lord mediates, which is founded upon better promiſes than that of Moſes, and is a more excellent miniſtry than his. He that has purchaſed the church with his own blood, and aton'd his father's juſtice, is the ordained worthy mediator of that ſecond covenant, which kindly rewards the fidelity of ſuch as have been reconciled to God, with everlaſting mercies, an unfading inheritance, and eternal crown. Di. XII. PA. II.

THERE is this wide apparent and eſſential difference between the covenant of the firſt and ſecond Adam, that the former was founded and conducted upon the principles of nature and ſtrict law, the latter upon the plan of grace and redeeming love.

Therefore,

3dly. CHRISTIAN obedience flowing from faith and love is the condition of the new covenant, as it is what our Lord Jeſus Chriſt, the great head of the church, the mediator and prop under of this covenant, and to whom our obedience has a more immediate reſpect, has directly and expreſly required, and that as indiſpenſably neceſſary, where there is opportunity therefor, in order to our ſharing in that redemption which he has wrought out,—in order to our inheriting the bleſſings of his future kingdom, and eſcaping the diſgrace and puniſhment of the ſlothful and unfaithful ſervant, who ſhall be caſt into outer darkneſs, there ſhall be weeping and wailing and gnaſhing of teeth. Positively.

THIS is ſo agreeable to the whole ſpirit and ſtrain of the goſpel, that it would ſeem needleſs and ſuperfluous to enlarge in the proof or illuſtration of it.

Di. XII. it. "Be thou faithful unto the death, is the Lord's
PA. II. meſſage, not only to the church of *Smyrna*, but to all churches and individual chriſtians," and I will give you a crown of life.

THE *reward promiſed* in this covenant, is a crown of life, anſwering to the inheritance in our text, ſuperior to that of the firſt Adam, as a heavenly is better than an earthly paradiſe, and Chriſt to him that was the figure of him. The *condition required* in this covenant, is not perfection of righteouſneſs and ſinleſs obedience, this the ſanctified redeemed creature in this apoſtate ſtate, cannot yield; but *faithfulneſs to the death*. And the *fœderates* in this covenant are the Lord Jeſus Chriſt himſelf, and his people, whom he has redeemed and bro't nigh to God by his blood.

So our Lord in the days of his perſonal miniſtry on earth, gave forth the terms of his covenant, ſaying, "If any man come to me and hate not his father, mother, wife, children, brethren, ſiſters, yea and his own life alſo, he cannot be my diſciple. And whoſoever doth not bear his croſs, and come after me cannot be my diſciple. Luk. 14. 26, 27. And every one that hath forſaken houſes or brethren, or ſiſters, or father or mother, or wife or children, or lands, for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life." Math. 19. 29. Agreable to this are the beatitudes in the 5th of Mathew. And all thoſe texts that pronounce thoſe bleſſed that do God's will, that keep his commandments, and promiſe a reward to well doing: and alſo that denounce threatnings and curſes againſt the diſobedient, the impenitent, the ſlothful, the apoſtatizer, &c. and which exclude the ungodly,

ungodly, the impure, the unrighteous, the intemperate from the kingdom of Christ and of God. Di. XII. PA. II.

No man can pretend to say there is no *personal service* performed by the renewed sanctified christian, and therefore there can be no reward due to it; and yet all is wrought *in* the believer and not *by* him, by the strength of Christ, without any activity of his own: Because if this were so, there could be no religion or virtue in the world, no praise or reward, or any room for a covenant to take place with saints after regeneration, more than with sinners before repentance and peace with God. This would render all the exhortations, warnings, motives, promises, threatnings of the gospel senseless and insignificant. The new-covenant supposes new men, and such renewed persons are capable of new obedience, and good works, and performing that service, by the help and grace of God, that the covenant requires, and whereby they become intitled to its promises: its exceeding rich and precious promises.

Christian obedience is the condition of the new covenant, as it is a necessary qualification for happiness and the heavenly glory: for without holiness no man shall see the Lord, according to the reason of the thing, and by the appointment and decree of heaven.

Tho' it be not the meritorious ground of the purchased heavenly possession, according to nature and a proper covenant of works, yet it is the cause without which the inheritance cannot be ours, nor can we have admission into the new Jerusalem, and enjoy the blessed God, and the society of the holy. There is no meetness in the unsanctified, for the heavenly glory and blessedness: and without

Di. XII. PA. II.

out perſonal holineſs it is not poſſible that the entertainments and company of the heavenly Canaan, ſhould be taſtful and agreable. As the blood of Chriſt is neceſſary to the pardon of our ſins, and juſtification in the ſight of God, to the renovation of our natures, the ſanctification of the ſpirit is neceſſary, to our final acceptance and the fruition of immortaliy: for as Adam poſſeſs'd life and honor, only in innocence and a ſtate of ſinleſs perfection, and was ejected from the inheritance, and ſubmitted to death upon his defection, ſo without an actual reſtoration to holineſs and the divine image, no ſinner can be exempted from the curſe, and poſſeſs life eternal.

The goſpel ſalvation has reſpect to our holineſs and happineſs; and the ſcheme of redemption and divine grace by Jeſus Chriſt is ſo managed, that the mercy and goodneſs which is manifeſted and diſplay:d therein, is directly calculated to lead ſinners to repentance, to reform the world, and cure our moral maladies, that being virtuous we might be happy: for ſin and death, virtue and happineſs are ſo neceſſarily connected together, by God and nature, that they never can be ſeparated. It ſhall be well with the righteous, but woe unto the wicked for it ſhall be ill with him. This is the invariable language of reaſon and revelation. But without further inlargement, we conclude in a few words. And,

1. We ſee the abſolute indiſpenſable neceſſity of a virtuous and holy life; of chriſtian obedience, as well as chriſtian faith, and of perſonal as well as imputed righteouſneſs. Holineſs is eſſ ntial to happineſs as a qualification, and the very condition of our final acceptance and glory in Jeſus Chriſt, according

cording to the tenor of the new covenant and constitution of the gospel. Tho' we are justified in the sight of God, by faith without works, yet we are not left at liberty, whether we shall perform them or not afterwards. Nor is it a thing taken for granted and only supposed, as what will flow from faith and gratitude; for as it is the tendency of these principles to produce obedience, so it is *formally* and strictly enjoin'd, as that without which no man shall see God's face, and receive the reward of the inheritance.

Love and gratitude for favors are indeed powerful principles of action, but hope of recompense, as it seems essential to human nature, so it is a huge and happy strengthening the former obligation. And accordingly the gospel enjoins upon, and requires of christians, that they run with patience and perseverance the holy christian race, in order to their obtaining the glorious prize. It is now ours (blessed be the God of all comfort) but not unless we hold fast the profession of our faith without wavering, are unwearied in well doing, and stedfast, unmoveable, always abounding in the work of the Lord, and that we may not faint or be discouraged, but overcome by the blood of the lamb, and triumph in victory, thro' the strength of the great captain of our salvation, we have a glorious assurance, that our labour shall not be in vain in the Lord. The reward of virtue is *great* and *sure*— Jesus the divine conqueror is already crowned and exalted, in whom we have righteousness and strength, and a pledge and assurance of our own promotion: for he that has washed us from our sins in his own blood will not fail to make us kings and priests unto God and his father. And he is the forerunner

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forerunner that has entered for us, as our head, within the vail. And as he has all power in heaven and earth commited to him, so he is the true and faithful witness, and living testator of the covenant, who hath sealed and declared this glorious instrument, "To him that overcometh, I bequeath the tree of life and the heavenly paradise, and will make him a pillar in the temple of my God, and cause him to set with me in my throne, even as I also overcame, and am set down with my father in his throne. Behold I come quickly, says he, hold that fast which thou hast, that no man take thy crown. *This holy bible* is the divine patent and conveyance of the heavenly inheritance; and it assures us. that as the blood of Christ, which has fulfil'd all righteousness, is both the *purchase* and *seal* of the noble grant; so that *in him* verily there is a reward for the righteous, even the reward of this inheritance and glory.

2. We may observe here the wisdom of God in the constitution of the gospel and sceme of redemption by Jesus Christ, secures and abundantly encourages the practice of virtue and righteousness, at the same time that it provides for the ends of government, and the honor of the great lawgiver. The gospel is truly a design and wise expedient to promote virtue and real religion; a doctrine according to godliness: Nor can it be represented otherwise, but by such as greatly mistake or pervert it. A scheme of religion unfriendly to virtue cannot be true: yea in proportion to its practical excellence and tendency to make men good, is the evidence of its divinity. And such must be greatly to blame indeed, as do in any measure set faith and virtue at variance with each other.

3. Therefore

3. THEREFORE let the renewed christian be exhorted to the faithful performance of the obedience of the gospel, and such as have believed in Christ be careful to maintain good works; for they are good and profitable to men. He that endureth to the end shall be saved: But if any man draw back my soul shall have no pleasure in him." We must endeavor to run and not be weary, walk and not faint, and mount up with wings as eagles. And our glorying and rejoicing should be this, "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you wards." The good man has rejoicing in himself: yea, conscious of his fidelity he rejoices with joy unspeakable and full of glory. "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

The

The Saint's Perſeverance argued from the Aſſurance we have of their final Salvation.

ROM. V. 10.

For if when we were Enemies, we were reconciled to God by the Death of his Son: much more being reconciled, we ſhall be ſaved by his Life.

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THERE is ſcarcely any thing in the whole compaſs of d vinity that is leſs capable of a perfect and full ſolution, than that queſtion which relates to what has been uſually called *free will and grace:* or the influence and decree of heaven, conſidered in concurrence with human agency and endeavors, in the great work and buſineſs of religion.

Liberty and neceſſity.

THAT men, indeed, are poſſeſſed of *liberty*, and *act freely*, cannot be denied, without giving up that religion which is the thing in diſpute:—For what becomes of virtue and vice, praiſe and blame, if men are only paſſive in all things, and driven on by an irreſiſtible fatal neceſſity, in what we commonly ſay *they do*;—tho' it is certain they are not

not *agents* unleſs they are free: Or how does it consist with God's juſtice to puniſh, what we *improperly call wickedneſs*, if thoſe that are ſtiled ſinners, do not act voluntarily and of choice? A natural and moral neceſſity, it is true are very different things, and the idea of them ought always to be kept diſtinct and ſeperate in our minds:—The former has relation to meer matter, and is confeſſedly inconſiſtent with *choice* and *proper agency*: The latter, although we take the liberty to call it neceſſity, yet is quite another thing, and in no wiſe interferes with the higheſt degree of free election, in reaſonable moral beings, who are the only ſubjects of liberty. When we ſpeak of moral neceſſity and liberty, or ſay we can, or cannot do *this* or *that*, we do not mean to declare what our *natural power* is in reference to ſuch particular things, but what our *will and pleaſure* is:—We cannot do it, not becauſe we are *unable*, but becauſe we are *unwilling*, or do not *chooſe* to do it:—This moral neceſſity implies in the very notion of it, a neceſſary freedom. When we ſay we cannot help a thing, in the moral view of it, it intends only we will not: It is not want of power hinders, but want of will and inclination (i. e.) we act freely and of choice, not out of any neceſſity of nature

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It muſt be allowed alſo on the other hand, if we attend to the holy ſcriptures or the voice of reaſon and experience, that future actions and contingencies come within the reach of omniſcience:—That mankind are the ſubjects of a divine influence and grace: That there is a co-operation between God and the creature, and that as we are workers together with God, ſo it is God that works in us to will and to do of his own good pleaſure.

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THE great difficulty is to underſtand the *modus* of the thing, or how, and in what manner this co-efficiency takes place, ſo that the decree of heaven, and liberty of man, the divine influence and our own free choice, ſhall appear, clearly and indiſputably, to conſiſt together. But if this exceed our limited conception of things, yet it is to be remembered, that it is a thing not abſolutely neceſſary for us to comprehend. There are many things, important in their own nature, that are to us inexplicable and attended with inſuperable difficulties in ſpeculation, which are nevertheleſs undeniably true in fact and daily experience. And the knowledge of facts, without deſcending to their cauſes and peculiar modes of exiſtence, muſt content us and is ſufficient for us, in many caſes that occur, both in divinity and philoſophy.

Vid. Dr. Mayhew, Note upon liberty, Sermon on Jam. 1. 21, 22. p. 294.

BUT another queſtion akin to this might be conſidered in a double view,—in reference to the renewed and ſanctified, and to them that are yet in their ſins. In regard of the latter, the impentitent and unconverted, it may be queried, whether any of their religious endeavors, in ſuch a ſtate, come within the reach of a divine promiſe: Or whether God has laid himſelf under obligation, by virtue of expreſs promiſe, to hear the prayers, and crown with ſucceſs the pretended efforts of ſuch as are habitually ungodly and go on in a courſe of vice and diſobedience? This queſtion, it ſeems, may be ſafely anſwered in the negative:—Becauſe God heareth not habitual ſinners, their "prayers and ſacrifices are an abomination to him"; though we know, at the ſame time, that God is ſometimes found of them that ſeek him not, and daily confers bleſſings, with a liberal hand, upon the inſincere and impenitent.

Who the direct object of goſpel promiſes.

impenitent. But with regard to any explicit promise of being heard and accepted, we find it made only to such as seek God *early*,—that call upon him *in truth*,—that *strive* as well as seek, and search after him with *all their hearts*, and the like. But with regard to the habitually wicked and impenitent, they are enemies to God by wicked works, alienated, unreconciled, not in Christ Jesus or possessed of that faith, without which it is impossible to please him. But yet to say that there is *no sort of connection* between the partial, faint endeavors of the unsanctified, and their obtaining grace and salvation, seems contrary to reason and experience: For certainly every advance towards God and duty, every degree of reformation, in them that are yet held in the cords of their sins, has some connection with a further improvement and proficiency, however it may not end in a thorough amendment, or infallibly secure that divine help and assistance, whereby the sinner shall effectually return to God. As one vice prepares the way for another, so does one degree of reformation for another; and we may depend upon it the divine providence is inclined to favor and encourage every good purpose and step towards virtue.

Upon the whole, religion and righteousness is a matter of such importance, and the favor of heaven so interesting a thing to unhappy sinners, perishing under condemnationn, that no *seeking* the kingdom of God, or *endeavoring* to enter in at the straight gate, is worthy the name, that cannot be called a doing of it in the *first place*, a *striving* and *agonizing*, a seeking with the *whole heart*, and with *all diligence*: But——do not these things, suppose a deep sense of the evil of sin, a thorough convicti-

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on of our miſerable ſtate, and a hopeful view of the gracious remedy provided? And what is all this but the beginning, at leaſt of faith and repentance? And therefore we find that ſuch perſons as theſe, are invited to come to Chriſt, with the promiſe of reſt, and deliverance from their burden: *Thus*, if we apply ourſelves to the great phyſician, ſenſible of our need of him, and return to God with the awakened Prodigal, we ſhall obtain healing, and acceptance ——If in this way, we ſeek, aſk, knock, we have the aſſured promiſe of finding, receiving, and having the door of mercy opened to us. And truly, does it not appear ſoon enough for the ſinner to be able to lay hold of a certain gracious promiſe, when he is brought to this temper and ſituation? And yet he is not left without great encouragement, before he may be ſuppoſed to be arrived at this.——Is it not ſufficient, I ſay, for every ſinner to view himſelf as the ſubject of a direct promiſe, conſidered under the aforementioned character and circumſtances? Then the divine promiſe will refreſh, comfort and ſtimulate him, and he is prepared to welcome it, but not before. "The whole need not the phyſician, but they that are ſick."

But whence it is, that one is thus awakened, quickened and brought to cry with the contrite Publican, "God be merciful to me a ſinner," while another reſembles the unbroken Phariſee, and continues ſtupid and impenitent; and how far forth theſe things are aſcribable to the ſinner's own well-meant endeavors, and the uſe of common means, and how far to the ſovereign grace and mercy of God, who hath mercy on whom he will have mercy, & whom he will he hardneth, is a point beſide

beſide our preſent purpoſe, and which we may not now enter into the merits of. This however is certain, that God is always before-hand of us, in the exerciſe of his grace and providence.—It is true of others, as well as of the Gentiles, in reference to their *call* by the goſpel, that God "is found of them that ſought him not:" And when he is ſought of any that aſked not for him before, they are quickened and excited thereto by his word and ſpirit, or the awakening adminiſtrations of his providence. Every true penitent will acknowledge the gracious hand of heaven, in putting him, in earneſt, upon ſeeking the kingdom of God and his righteouſneſs. But notwithſtanding the grace of God be the firſt mover, yet much may depend upon the ſinner's own ingenuous and ſeaſonable exertions. It is in the power of men to *check* as well as *cheriſh* the influences of grace: And God has aſſured us, "his Spirit ſhall not always ſtrive with men." *

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Iſai. 65. 1.

But with regard to the true believer, the renewed and reconciled to God, there is no diſpute whether the gracious promiſes belong to them, relative both to grace here and glory hereafter. For they are the children and heirs of God, are tranſlated into the kingdom of his dear ſon, are the ſubjects of the new-covenant, and therefore have abun-

* The late good and learned Dr. Wiggleſworth, has lately told us, "That far the greater part of thoſe who attain the mercy of God unto eternal life, may have been choſen to it, upon a foreſight not of their faith and repentance, but of their diligent improvement of the means of grace, and earneſt prayer for the aids of God's holy Spirit. And ſo notwithſtanding any thing in the decrees of God, there may be a certain connection between *ſtriving to enter in at the ſtrait gate*, and *admiſſion into it*, &c"

Concluſion of his Doctrine of Reprobation.

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dant and happy assurance of the gracious assistance, and continued protection of their kind redeemer, the mighty captain of their salvation, and that consequently they shall overcome in the cause of righteousness, and be enabled finally to persevere in ways of well doing, and that he who has begun a good work in them, will carry it on unto the day of Christ. "For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life." And the foregoing verse is much to the same effect. "Much more being now justified by his blood, we shall be saved from wrath through him."

Which words are thus paraphrased by the late excellent Dr. Doddridge, "Since therefore it hath pleased the blessed God, to give us such an unexampled display of his love, as this (viz. the giving his son to die for us when we were sinners, without strength, and enemies to him) how high may our expectations rise, and how chearfully may we conclude, that much more being now justified by the efficacy of his most precious blood, we shall be saved from wrath through him! For we can never imagine that God would provide at so expensive a rate for our justification, and then finally leave us under wrath; though we have acquiesced in the scheme of his grace for our deliverance. For if, as I have already mentioned, when we were enemies, through the perversenese of our minds, and the rebellion of our lives, we were reconciled to God by the death of his own dear son, and if foreseeing that we should fall into this state of hostility, he made this wonderful provision for our being admitted to terms of peace; how much more being thus

thus reconciled, ſhall we be ſaved from miſery, and made compleatly happy, by his recovered life, now he is riſen from the dead and aſcended to glory." * D.XIII. PA. I.

THE great ſalvation and amazing grace of the goſpel, among other things, conſiſts of theſe two eminent parts, namely pardon, reconciliation and acceptance with God here in this world, and eternal glory hereafter in the next. The believer and good man is *now* happy in peace with God, and deliverance from all condemnation: But he will be *compleatly* ſo in the day of God and final recompenſe, when he ſhall be made an actual partaker of that ſalvation that is in Chriſt Jeſus with eternal glory. It doth not yet fully appear what we ſhall be: But behold now true chriſtians are the ſons and heirs of God! ——Such love has God the father beſtowed upon us! And can it be that that beneficent being ſhould withold any good thing from us, who has not ſpared but delivered up his only begotten ſon for us all?

IT is the conſtant doctrine of the goſpel, that the final poſſeſſion of eternal life and the inheritance in light depends upon, and ſtands connected with, the ſaint's continuing and being unwearied in ways of well doing, holding faſt the profeſſion of his faith, and perſevering in a ſtedfaſt courſe of

* Agreable to the foregoing view of mankind, that method which many good preachers go into of addreſſing perſons under the ſeveral characters of ſaints and ſinners, ſanctified and unſanctified, appears natural and beneficial; nor is it eaſy to conceive how the goſpel can be ſo well preached in a general way, without keeping up that diſtinction which the goſpel makes itſelf and which it makes of ſuch importance:—The juſtified and condemned are perſons of very different claſſes and conditions, and therefore require different treatment and addreſs.

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obedience and faithfulness to the death:——There is nothing plainer in the holy scriptures, than that this is the invariable condition of inheriting the promises, and without which we shall no more have admission into the kingdom and city of God, than without holiness and regeneration, and a being washed from our sins, in our first repentance.

THE present question is, whether the saints shall certainly and infallibly persevere to the end, and not finally fall from their good beginnings and forfeit that eternal crown, after having been vested in a title to it, in their justification, and reconciliation to God. And that they shall thus persevere in righteousness, and overcome by the blood of the lamb, is just as certain, as that they who are now justified by the blood of Christ, and reconciled to God the father by the death of his son, shall be saved by his life from the wrath to come. But of this, the apostle says, there is a much greater prospect and probability, than there was of their present pardon and the favor of the offended deity. But seeing they are already possessed of this most astonishing grace, and are brought nigh to God the father, by the blood of his son, that which is still much more likely may assuredly be depended upon, even that these sons and daughters of God, shall be finally brought to glory by the life and powerful reign of the Lord Jesus Christ.

I HAVE therefore chosen these words for the foundation of the following discourse, in which we find the strongest implication of the saints perseverance, in the assurance they give us of their glorification and final salvation from wrath.

THE doctrine observable from the text is this, That there is a much greater likelihood of the final salvation,

ſalvation, and ſo the perſeverance of the ſaints, by the power and grace of Jeſus the mediator of the new-covenant, now that they are become juſtified in the ſight of God, than there was, being yet ſinners and enemies, of their becoming thus reconciled, through faith in the redeemer's blood. D.XIII. PA. I.

In ſpeaking to which I ſhall endeavor,

I. To obſerve ſomething concerning the diſtinction the apoſtle makes between reconciliation and ſalvation.

II. Consider briefly the blood and death of Chriſt, as the ground and reaſon of this reconciliation and peace. And,

III. Illustrate and confirm the point of doctrine here aſſerted, viz. That the final ſalvation, and perſeverence of the *ſaint*, in order to it, is much more probable than was the reconciliation of the *ſinner*.

I. We are to obſerve ſomething concerning the diſtinction the apoſtle makes between reconciliation and ſalvation.

Although the words reconciliation and ſalvation are often variouſly uſed, and in a larger or more limited ſignification, and ſometimes involve and include each other; yet there is a manifeſt and general diſtinction obſervable between them in the goſpel; and the text is a ſpecial and remarkable inſtance of it. *Reconciliation* as including juſtification, is the ſinner's preſent pardon, acceptance and peace with God the father, through the blood and obedience of the ſon: *Salvation*, as diſtinguiſhed therefrom, is the ſaint's final redemption from wrath, and glorification in heaven, through the powerful adminiſtration of the ſame riſen and exalted Savior.

And

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And it is necessary to take notice of this distinction, because the apostle's argument, in the text, is built upon it. "For if, *when we were enemies*, we were reconciled to God by the death of his son: *Much more* being reconciled we shall be saved by his life." If there was no difference between a man's being reconciled to God, by Christ's death, considered as a sinner and enemy, and his being saved by Christ's life, considered as a saint, there would be no ground for that comparison the apostle makes between the probability of the one and of the other: And his reasoning would seem impertinent. But it is not to be supposed that the apostle makes a distinction where there is no difference.

It may not be amiss therefore to point out briefly some of the main characters of this distinction, in reference to time, persons and other circumstances.

Reconciliation & salvation distinguished.

1. They are distinguishable in point of *time*. Reconciliation and justification are spoken of as in the *present* and *preter* tense, salvation in the *future*. Such as *were* enemies are *now* reconciled: Such as *were* guilty and under condemnation, are *now* justified by the blood of Christ. By this blood, they that were afar off, are made nigh; the unholy are sanctified, the accursed are made blessed. "There is therefore *now* no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." And we find the apostle, when instructing the Corinthians, that thieves, covetous, drunkards, revilers, extortioners shall not inherit the kingdom of God, says, "And such *were* some of you, but ye *are* washed, but ye *are* sanctified, but ye *are* justified, in the name of our Lord Jesus Christ, and

Rom. 8. 1.

and by the ſpirit of our God." But in regard of ſalvation, in the ſenſe the apoſtle here underſtands it, he ſays, we *ſhall* be ſaved by his life, i. e. the life of Chriſt, having been firſt, thus reconciled to God the father by his death. And in the verſe before the text, he ſays, being *now* juſtified by his blood we *ſhall* be ſaved from wrath through him." The future ſalvation is yet to be revealed. There is a great good treaſured up in the divine promiſe which the ſaint now waits for, and ſees by an eye of faith, though being inviſible, the carnal eye hath not ſeen it, nor indeed hath it fully entered into the human heart to conceive of it. For though God the father of our Lord Jeſus Chriſt, according to his abundant mercy, hath begotten chriſtians to a hope of life, by the reſurrection of our Lord from the dead, to an inheritance incorruptible, undefiled and that fades not away, yet, it is *reſerved in heaven* for them, and lies beyond the Jordan of death and the grave, in the cœleſtial canaan :—For thoſe it is reſerved, who are kept by the power of God, through faith, unto this ſalvation, to be revealed in the *laſt time.*

2. These things differ in regard of the *means* by which they are effected and brought about. Reconciliation and juſtification in the ſight of God are directly aſcribed to the *death* of Chriſt, ſalvation to his *life.* One is eſpecially the fruit of his blood and paſſion, the other of his exaltation and powerful reign, at the right hand of God. In order to our pardon and peace with God, the Lord Jeſus made himſelf a victim to juſtice and poured out his ſoul unto death, agreable to his eternal compact with the father :—And being now

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now justified by faith, we have peace with God, through our Lord Jesus Christ. But this is not all that he has done for us, or that the case required he should do, in order to our final and compleat salvation. For we need not only a propitiation for our sins, but an intercessor and advocate with the father. We need not only peace with God, whose displeasure we have incurred, but a constant guardian and protector: Not only to be restored by repentance, and recovered to righteousness, but to have grace and strength communicated to us whereby we may hold out and persevere in ways of well doing:—To be delivered from this present evil world, and *actually* saved from wrath, and those storms of divine vengeance that are coming upon the ungodly, as well as to be justified in the sight of God, and made heirs according to the hope of eternal life. Great are the blessings believers receive, more directly from the death of Christ, but these are not all; there are still rich and glorious ones they look for, from his life and administration:—He guards and defends us against the powers of darkness, as well as bleeds and dies for us:—And moreover is gone to prepare a place of eternal residence for us, among the mansions in his father's house, as well as prepares and makes us meet for that blessed place. He is the resurrection and the life, as well as the ransom of our souls, and will fashion these frail bodies like unto his glorious body, and fit them for that cœlestial kingdom into which this flesh and blood cannot enter.

3. Reconciliation and salvation may be distinguished, by their immediate reference, in the

the œconomy of redemption, to different divine persons in the ſacred trinity. Juſtification in regard of the preſent time, has a more eſpecial relation to God the father, who is reconciling the world unto himſelf by Jeſus Chriſt; and to whom we are ſaid in the text, to be reconciled, while enemies, by the death of his ſon. But ſalvation is more directly aſcribed to the ſon, who is conſtituted head over all things to the church, the appointed, ordained judge of quick and dead, and the great captain of *ſalvation*, who after having made peace for them by the blood of his croſs, brings many ſons and daughters, to glory. The believing repenting ſinner, is now admitted to the favor of the offended deity, and as a rebel receives a grant of pardon from his injured ſovereign; nevertheleſs the important concern of the final ſalvation of this reconciled ſinner, is committed into the hands of the Lord Jeſus Chriſt, whoſe is the adminiſtration of providence, the management of the grand affairs of the kingdom of grace, who does according to his pleaſure in the army of heaven, and among the inhabitants of the earth, and will reign till he has ſubdued all enemies under his feet. D. XIII. PA. I.

4. Present juſtification in the ſight of God the father, is diſtinguiſhable from final ſalvation, at the hands of Jeſus the mediator, in regard of the *ſubject* of theſe ſeveral bleſſings and favors, or rather in regard of the different views under which he is conſidered. The ſubject of the former, is the guilty, ungodly ſinner: The ſubject of the latter, is the reconciled ſaint. Juſtification is mainly converſant about the recovery of a ſinner to righteouſneſs, the re-eſtabliſhment of a rebel

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rebel in his prince's favor, the reconciling of enemies and the like: Salvation is more especially concerned in the further grant of favors and indulgencies to them that are already friends and subjects of the divine complacency, consisting in their deliverance from pressing and impending evils, and the bestowment of blessings, great and lasting, as glory, honor, immortality. In his justification the *sinner* is brought home to God, and made the object of his love, is translated out of satan's kingdom, into the kingdom of Christ, and made a child and heir of God:—In his salvation the *saint* is defended, protected and made victorious over all his enemies, is *actually* admitted into heaven, and becomes a citizen of the new Jerusalem:—Is saved from unquenchable flames, caught up to be forever with the Lord, and placed beyond all future danger, sin and sorrow. And the sinner's present justification and adoption is in order to his being glorified, in the possession of immortality hereafter, which is compleat salvation: Justification and peace with God, begins, and lays the happy foundation, salvation rears up the future superstructure and consummates the glorious building.

Lastly, THESE two things are distinguishable in respect of the *way* and *method*, according to which, the several favors implied in them, are confered. In one case it is by faith alone, without works: In the other works come under an important consideration, in conjunction with faith, and are the perfection of it. For speaking of justification and reconciliation, as signifying the guilty sinner's reception to divine favor, at present, St. Paul says, "therefore we conclude that

that a man is juſtified by faith without the deeds of the law." But of ſalvation or continued juſtification and acceptance in the day of Chriſt, St. James ſays, "what doth it profit, my brethren, though a man ſay he hath faith, and have not works?" Can faith *ſave* him? And concludes, "ye ſee then how that by works a man is juſtified, and not by faith only." The condemned ſinner, before ungodly and deſtitute of good works, upon his faith and repentance, is juſtified and reconciled to God through the imputation of righteouſneſs without works: But it would be impious and falſe, and contradictious, to ſay that the ſaint is finally ſaved without perſonal and perſevering righteouſneſs. The obedience of faith and of the goſpel is the expreſs and indiſpenſable requirement of the new-covenant, in order to a participation of that glory that is to be revealed: But in the ſinner's preſent introduction to the divine favor and a title to life, it cannot be that his own virtue ſhould have any hand—"not of works leſt any man ſhould boaſt." The works of the impenitent are works of unrighteouſneſs: Neither can a corrupt tree bring forth good fruit, or the ſinner recommend himſelf to the favor of heaven, by that vicious temper and behavior, that has rendered him odious and accurſed. Repentance is indeed the condition, but the blood of Chriſt is the alone meritorious ground of the ſinner's pardon and acceptance. And in this reſpect the bleſſings of the goſpel are alike free to all, and the greateſt ſinner has as good a claim to pardon and acceptance as the leaſt, for all have ſinned and come ſhort of the glory of God, and have all, the ſame

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overtures of mercy made to their ſincere repentance and ſubjection to God in Jeſus Chriſt, being all juſtified, whether more or leſs guilty, whether Jews or Gentiles, freely of the grace of God through the redemption that is in Chriſt Jeſus. *

II. We are briefly to conſider the *blood* and *death* of Chriſt, as the ground and reaſon of this reconciliation and juſtification of the ſinner in the ſight of God.—"We were reconciled to God, ſays our text, by the *death* of his ſon:" And in the preceeding verſe, "being now juſtified by his *blood*, we ſhall be ſaved from wrath through him."

Blood of Chriſt the ground of reconciliation.

The ſame ſentiment with this in the text, runs through the whole goſpel. So we read that our Lord Jeſus Chriſt has given himſelf for us an offering and a ſacrifice to God of a ſweet ſmelling ſavor: That he has been wounded for our tranſgreſſions—"That he has made reconciliation for iniquity——Gave himſelf a ranſom for all——Laid down his life for the ſheep—been made a curſe for us, and that God the father of all who is reconciling the world unto himſelf, has made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him."

But the blood of Chriſt, it is to be remembered, by which we are reconciled and redeemed to God, is to be conſidered in connection with his moral and mediatorial character. Blood in itſelf

* "And though *ſalvation* in many places of ſcripture is put for *juſtification*, becauſe juſtification is ſalvation begun, yet when they are more accurately diſtinguiſhed, the one is attributed to faith, the other to works, or to faith and works together."

Dr. Watts, his orthodoxy and charity, page 50.

it self has no cleansing or atoning virtue and efficacy, any more than water or any thing else, only as it is the blood of a righteous person, a proper substitute, appointed and allowed of God. The sacrifice of a sinner would be itself unhallowed, even tho' he suffered voluntarily in the room of another. But the Lord Jesus Christ, the great sacrifice for the sins of the world, is not only a volunteer in this arduous self-denying service, but is divinely holy and absolutely free from every stain of vice, and is appointed to, and accepted of God the father in his vicarious and most benevolent office. For God hath set him forth as a propitiation, thro' faith in his blood, to declare his righteousness for the remission of sins."

THE natural law justifies the *righteous*, but nothing but the exceeding rich grace of the gospel can absolve and save the guilty *rebel*. And even this "grace reigns *thro' righteousness*, unto eternal life by Jesus Christ our Lord." For altho' God is infinitely kind and good, and full of compassion and gracious, as is abundantly evident from the dispensations of his common providence, but most of all from that standing miracle of mercy the redemption of the world, and delivering up his own son for us all: Yet he is *just* as well as gracious, and his rectoral character and government requires, that his grace should be dispensed in a *way of righteousness*, honorary to the law and lawgiver, and subservient to the ends of moral virtue and practical holiness. And this is in fact the case. So we read in the v. following the text, that the consequence of this atonement and reconciliation by Jesus Christ, is the saint's *joy* in God as his portion, father and happiness; not in the world which passes

 away

away and the lusts of it, like the men of the world who have their portion in this life. Likewise St. Peter observes that one end of Christ's bearing our sins in his own body on the tree, was, that we being dead to sin should live unto righteousness: for by his stripes we are healed. But not to enlarge here.

1 Pet 2. 24

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WE now proceed to illustrate and confirm the point of doctrine asserted in the text, viz. That the final salvation, and so the perseverance of the *saint* is much more probable than was the reconciliation of the *sinner*. Expressed in these words, "much more then being now justified by his blood, we shall be saved from wrath thro' him. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

RECONCILIATION, we have observed, is the re-establishment of a sinner and rebel in a state of peace and favor with heaven. Salvation respects the deliverance of the righteous from that amazing wrath of God, that is coming upon this ungodly world, in which saints and sinners commonly live together without any certain mark of distinction; together with their advancement to glory and a kingdom in the heavens. And if we turn our thoughts a little to this future wrath of God, from which we are said to be saved by Christ's life, before we proceed directly to the consideration of the point proposed; we shall find it to be great, dreadful and eternal in the nature of it, and attended with circumstances peculiarly aggravating and distressing.

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We may form some imperfect idea of it by considering the catastrophes and miseries, the judgments and calamities, that have befa len mankind in the several ages of the world, the destruction of cities, countries and kingdoms, by the devouring sword, the noisome pestilence, the wasting famine, raging inundations, and amazing earthquakes. But this future wrath of God is greater than any of these present tokens and expressions of his indignation. This wrath will be both really and comparatively great. Destruction from the almighty can't be otherwise than very terrible in itself, and there is often something very shocking in the *manner* of it. The ruin of a *single sinner* is attended with horror, but when great multitudes perish, with particular marks of vengeance, it is a circumstance that prodigiously increases and heightens the awfulness of the dispensation. But to what shall we liken the final perdition of the ungodly, or to what may it be compared? Let us call to mind the destruction and *general sudden* overthrow of Sodom and Gomorrah, and the cities of the plain of Jordan, by thunder and lightning and earthquake! See their smoke ascending up to heaven! hear their lamentable outcries! and consider the eternal effects of that fiery vengeance, in the waste and utter desolation of that fine and fertile country even to this day! Again think of the general deluge, that common destruction of the whole species of ungodly men, even the whole human race, eight persons only excepted. What universal distress was here! what inevitable ruin! In vain they cry to the rocks for shelter, or climb the highest mountains:—The gradually increasing waters sweep them all away, and there is no remnant or escaping. What terrible

What that wrath is from which Christ saves us by his life.

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ble and affecting instances of divine wrath has the sacking, burning and sinking of some cities and places exhibited? But none perhaps so nearly resembles the end of the world and desolation of all things, as the destruction of Jerusalem, and the singular calamities that befell that hardened, profligate and abandoned people. For when our Lord would give his disciples a view of the last day, he does it under the type of Jerusalem, and blends them into a sort together in his description. "Then shall be great tribulation, such as was not since the beginning of the world, unto this day, no nor ever shall be."— "Immediately after the tribulation of those days, shall the sun be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven, with power and great glory."

Math. 24. 21—29.

Our Lord, upon another occasion, speaking of the future wrath, and torments of the damned, in figurative language, observes concerning it, "where their worm dieth not, and the fire is not quenched." that it is the "place of weeping, wailing and gnashing of teeth" where the wicked shall be finally punished: So the prophet under the mighty ruin of Assyria, paints out the infernal torments. "Tophet is ordained of old; yea for the king it is prepared, he hath made it deep and large, the pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone, doth kindle it." St. Peter says, the "day of the Lord will come as a thief in the night, in the which the heavens

Mark. 9. 46, &c.

Isai. 30. 33.

heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up." "The heavens and the earth that are now, are *kept in store*, reserved unto fire against the day of judgment and perdition of ungodly men." St. Paul calls the same thing, indignation and wrath, tribulation and anguish, that is coming upon all them that do evil. And the Psalmist says, "upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." The moving description of the babylonish overthrow, seems designed to give the world a striking idea of the grand concluding scene of all, when the present system of nature shall be dissolved, and the heavens and earth shall flee away. What can be more picturesque? "Howl ye for the day of the Lord is at hand: it shall come as destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth: they shall be amazed one at another, their faces shall be as flames. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinner thereof out of it, &c."

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Ps. 11. 6.

Is. 13. 6.

As eye hath not seen, or ear heard, nor hath it entered into the heart of man to conceive the greatness of that good, that joy, that happiness, that is laid up for the righteous: so the miseries and heartaches of the wicked at the end of the world and in the state succeeding, will be altogether inex-

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pressible and beyond imagination.—The world will be in flames—dreadful earthquakes in divers places —The sea roring and the fulness thereof:—The glorious judge appearing, filling heaven and earth with his numerous train, taking vengeance on them that know not God, and have not obeyed the gospel. The blessed angels, those swift ministers of providence, with incredible expedition, will seperate them that are alive and remain at that day, and them that are awaked from their graves by the trump of the arch-angel, to the judge's right and left hand; and then the trembling, accursed herd of reprobates shall receive that most awful, heart rending sentence, "Go ye cursed into everlasting fire, prepared for the devil and his angels"; while the saints, an innumerable army, even the pious of all generations, are kindly welcomed to the possession of an eternal heavenly kingdom, and are caught up to meet the Lord in the air. What an appearance will it be to have all nations and people gathered together before one august tribunal! To see nature sinking under its own weight, and all the huge frame of the world disjointed and falling into ruins! And O! how aggravated the sinner's wretchedness, how consummately miserable must he be, to be condemned by the Savior himself, to find even mercy inexorable, and the all-bounteous Jehovah unmoved at his calamity, and while the saints are *ascending* in joyful choirs, to be left behind, unpitied, wrapt in the circling flames of this burning globe! Happy he who shall then be found at the judge's right hand, saved from his amazing wrath, by him who was dead, and behold he is alive again and liveth forever! Thrice happy he who shall be accounted worthy to escape all these things,

and

and stand before the Son of man, partaking of that salvation that is in him with eternal glory. For he saves and glorifies his people by his life, as well as justifies and reconciles them by his death. D. XIII. PA. II.

But we anticipate what was laid out for the next and last discourse, in the present chain, except the recapitulation and summary of the whole.

Such as are now reconciled to God by the death of his Son, shall be finally saved from this wrath, and crowned with glory, tho' before this reconciliation they were sinners and enemies, and the wrath of God abode upon them. And the apostle argues in the text, that if the *sinner and rebel* is made the subject of his grace, pardon and peace, thro' the death of Christ, then it is a thing highly supposeable, that the *saint* thus reconciled shall be finally saved and glorified by his life; and an event much more credible in itself, and likely to take place *now*, than the other was *before*, which has nevertheless actually happened and come to pass. And the moral certainty of the final salvation of such as are reconciled to God and justified in his sight, is the point now to be demonstrated, according to the text. "For if when we were enemies we were reconciled to God by the death of his Son; *much more* being reconciled we shall be saved by his life."

1st. If the most munificent deity, of his own meer motion, has projected a way, an amazing method, and has entered upon the execution of his gracious and everlasting purpose, of reconciling a sinful world unto himself, and introducing enemies and traytors to a state of peace and favor with his offended majesty, so as to treat them as righteous persons and loyal subjects, as servants and children: how much more reasonable is it to suppose that the The doctrine prov'd.

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ſame unmerited goodneſs will prompt him, now they are thus reconciled, to perfect that which concerns them, ſtill making them partakers of the fruits of his beneficence, till their ſalvation is compleated under the adminiſtration of the great redeemer? He that could be reconciled to ſuch offenders, at firſt, which was the great difficulty, muſt ſurely continue his favor to them afterwards;—and will be gracious to his friends ſeeing he has been ſo kind to his enemies. He that has done the greater, "according to his good pleaſure, which he hath purpoſed in himſelf," will not ſurely fail to do the leſs, and in the fulneſs of time conſummate the glorious diſpenſation. "He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?"

Rom 8. 32.

If God is good to his enemies, can he be unkind to his friends?

In our unreconciled inimical ſtate, there was not only nothing but our miſery to recommend us to God's mercy, but there were many things to oppoſe this diſplay of "the exceeding riches of his grace, in his kindneſs towards us, thro' JeſusChriſt," and to render us unworthy of it. For our guilt and unholineſs ſet us afar off from God, rendered us obnoxious to his wrath and vengeance, and were powerful arguments againſt ſuch a merciful interpoſition and favourable diſpenſation taking place. The ſinfulneſs of mankind was like huge mountains and thick clouds of the ſky to obſtruct God's favor, and intercept the light of his reconciled countenance, from ſuch a world lying in wickedneſs. Conſidered as perſonally abominably vicious and guilty, there was all the reaſon in the world, why we ſhould periſh everlaſtingly in our ſins. But what reaſon can be aſſigned why God ſhould ſo love the world, as to ſend his only begotten

gotten Son into it, not to condemn the world, as they deserv'd, but that the world thro' him might be saved? Why should the glorious sovereign of the universe seek to be reconciled to the enemies of his crown, ungrateful creatures, who were the aggressors indeed in regard of the breach of friendship, but instead of making any advances towards peace and reconciliation, continued in a state of of actual hostility and enmity. Was he weak, that he could not crush and punish such worms of the dust? Were they stronger than he, that thro' fear of their displeasure, he courted their favor? By no means; all things are possible to omnipotence. Was he ignorant of human perverseness and corruption, or deluded by the hypocrisy of sinners; or knowing their wickedness, had he no resentment at their sin? No alas; the case is far otherwise; that transcendently holy majesty, in whose sight the heavens are not clean, cannot be indifferent to the vice and impurity of mortals, nor is an infinite understanding capable of imposition. Every thing demonstrates the contrary of these suppositions,—the very natural sense of mankind,—the judgments of heaven,—the past instances of divine vengeance upon transgressors,—and above all the cross of Christ,—which at the same time exhibits the amazing malignity of sin, the ground of forgiveness of it, and the infinite displeasure of heaven at it. That this method of reconciliation is set on foot, must be resolved into the sovereign holy pleasure of that omnipotent being who does according to his will in the army of heaven, and among the inhabitants of the earth, who has mercy on whom he will have mercy, whose judgments are a great deep, and his ways past finding out."

But

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But tho' all these obstructions lay in the way of the sinner's reconciliation, yet what is there to hinder the continued favor of the almighty to the reconciled saint, who has obtained peace by the blood of the cross, and is no longer an enemy, but a friend, even a child and heir of God? Or we may ask with the apostle, "For if when we were enemies, we were reconciled to God by the death of his Son: *much more* being reconciled we shall be saved by his life." Whom the unchangeable God loves, he loves to the end, for he is not mutable in his affection, like the sons of earth.—His promise never fails, nor is he a man that he should lie, or the son of man that he should repent. And we may ask again, in the triumphant language of the apostle "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall seperate us from the love of Christ? Shall tribulation or distress, or persecution: or famine, or nakedness, or peril, or sword.—Nay in all these things we are more than conquerors, thro' him that loved us, &c."

Rom 8 33—

2dly. It will be a further illustration of the point, if we consider that God the father, to whom as sinners and enemies we are reconciled by the death of his Son, is usually stiled by divines, the fountain of the Deity, and as sustaining the majesty of Godhead, is viewed in the œconomy of redemption, as the party injured, offended, and whose law and honor require amends and reparation for the transgressions of men: whereas the Lord Jesus Christ, who saves us by his life, is the party mediating, reconciling

The great peace-maker peculiarly concern'd for his reconciled people.

reconciling and making atonement and peace for his people. Now if the offended father becomes propitious and kind to sinners, and just objects of his wrath, thro' the interposition and death of his Son, how much more likely is it, that the believing and faithful, thus reconciled to heaven, shall be now favourably received, at the hands of the great peace-maker, and share that salvation which *He* dispenses, who has the whole administration of providence committed to him? If all impediments are removed, and God the Father has received he unhappy sinner to favor, can it be that the Lord Jesus Christ should be his enemy, or backward in any marks of love and friendship? Yea rather must he not be peculiarly concerned for, and ever mindful of, those whom he has bought and redeemed with his blood? which brings us to observe,

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3dly: THAT the Lord Jesus Christ has already given us the highest possible mark of his friendship, the strongest assurance of his love, in that he has laid down his life and shed his most precious blood for us, as aforesaid, to justify us to his Father: and can it be, after all this, that he should neglect and disregard us, and prove inattentive to our interest? A woman may possibly forget her sucking child, and have no compassion upon the fruit of her womb; but the Lord will not forget his people, whom he has redeemed. He is a faithful high priest in things pertaining to God, a true and tried friend, and will not fail to succour, defend and save his chosen people. We cannot doubt of his affection and care, any more than of his power, when we consider what he has done and suffered fo us already. He has superabounded in his love, and given such a testimony of his friendship, as must argue

Our Lord has given us the highest token of his love.

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argue the greateſt unkindneſs and baſeneſs in us to entertain any jealouſy or ſuſpicion of him. All a man has, he will give for his life, but our Lord gave life and all for us. What then can he withhold? Will he die for the ſalvation of thoſe, who, tho' committed to his care and into his hands, yet he leaves to periſh with the world, and fall under the final wrath of God almighty? No verily, far be this from him who is *true!* We may rather argue on the contrary, and with the greateſt force and propriety, that if the Lord of angels, the brightneſs of the father's glory, came down from heaven, laid aſide his robes, took the form of a ſervant, gave himſelf a ranſom for all, and became obedient to death, even the accurſed death of the croſs for us: *much more* being now exalted at the right hand of God, having reaſſumed his former glory, he will employ his intereſt for us, and be tender of our welfare and ſafety, not ſuffering his labor and travail to be loſt, and his ſtrength and blood and treaſure to be expended in vain.

Therefore,

Our Lord's power equal to his benevolence.

4thly. It will ſtrengthen the argument, if to the extreme kindneſs and condeſcention of our Lord, we add the conſideration of his power, authority and glory, and the influence he has in the court of heaven. That blood which made atonement on earth, is the ground of his interceſſion above; and in virtue of it he muſt, without all controverſy, become an able and moſt prevailing advocate, at God's right hand. None ſhall ever be able to pluck one ſoul out of his hands, who has all power in heaven and earth committed to him: it would be the ſame as to pluck them out of his father's hands, by whom they were given to him.

him. "And this is the father's will, which hath sent me, saith our Lord, that of all that he hath given me, I should lose nothing." Our Lord has power to confer eternal life; he is *mighty* to save, even able to save to the *uttermost* all that come unto God by him, seeing he ever liveth to make intercession for them.

5th and lastly, We may well join with the apostle in the text, and say, "If when we were enemies we were reconciled to God by the death of his son: *much more* being reconciled, we shall be saved by his life," when we consider further that one eminent part of the office of the enthroned Jesus, is, as the great captain of salvation and father of the church, to protect and defend it, to lead, preserve, cover and crown his saints. From him, as their head, it is ordained that grace and strength should derive down to the members: and thro' him strengthning of them, believers can do all things; and actually do patiently persevere in ways of well-doing to the possession of eternal life. God has given to our Lord Jesus Christ a spiritual offspring, and he sees his seed and the travail of his soul, and rejoices over them, as the bridegroom over the bride, and keeps them as the apple of his eye.—He has a parent's bowels and kindly watches over the children God has graciously given him.—He is the appointed guardian and protector of the church, and as a faithful shepherd he takes care of his flock, causes them to lie down in green pastures, and leads them by the still waters:—He is ordained to bruise satan under their feet, to fend off every enemy, and he will conduct them to glory and cause them to triumph. He that has washed them from their sins, in his own blood, will make them kings and

Jesus Christ ordain'd to defend and save his people.

D.XIII. and priests unto God and his father; and they shall
P. II. become pillars in the temple of his God, and shall
go no more out." "The redeemed of the Lord shall return and come to Zion, and everlasting joy shall be upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." For the effecting this, the Lord Jesus Christ has plighted his faith, and entered into engagement both with his father and with his people:——his truth and honor are at stake, and faithful is he that has promised, who also will do it: and not one tittle of his word shall fail, 'till all be fulfilled.

Final salvation implies perseverance.

Now there is the same certainty of the saints perseverance in righteousness, that there is of their final salvation: these things are inseperably connected, and proving one, does in effect prove both. The *saints perseverance* is a certain undeniable consequence or *corrolary* from the doctrine we have endeavored to establish. The arguments adduced are equally conclusive in both cases, unless it be allowed that *apostates* may be finally saved: which is a principle that I suppose but very few will avow.

But if there be any who solice and stupify themselves in a vicious course from such fallacious considerations as these, "I have believed on the name of the only begotten son of God, and therefore am assured upon the authority of divine revelation, that I shall not perish but have everlasting life:—I am justified and reconciled to God, and therefore belong to the election of Grace, and the decree of God, as well as his express promise, is my infallible security, that being thus justified by the blood of Christ, I shall be finally saved from wrath thro' him; and therefore whatever my future life and conversation be, the end of my faith,

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the eternal salvation of my soul, is already fully secured and ascertained."

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A false plea obviated.

If any, I say, thus flatter and deceive themselves in sin, they greatly need to be admonished of that inseparable connection which nature and revelation have made, between final salvation, and continuance in ways of well-doing: and—that christian obedience, and final perseverance in righteousness, is the express and indispensable requisition of the gospel, in order to a participation of the heavenly glory, and salvation from that amazing wrath of God, that is coming upon the ungodly. Be thou faithful to the death, is the absolute requirement of our Lord, in order to receiving the crown of life: and all such inevitably draw back unto perdition, that apostatize from good beginnings, and abandon the christian service. This is the constant invariable doctrine of the gospel, and of all sound and approved writers, and indeed of almost all of every denomination. * "Take heed therefore brethren, lest there be in any

* Holiness is the condition on which our future blessedness depends, &c. Dr Bates harmony p. 309.

Mr Hervey Vol I Dial p 208 speaking of the believer, says, "Nor can his *main interest* be secure without a holy obedience, because, the judge of the world, at the day of eternal retribution, will declare to the workers of iniquity, *I never knew you; depart from me*" "The holy scriptures do most peremptorily insist upon the sinner's leading a virtuous holy life, in obedience to the commands of God, as absolutely necessary to his being saved" Mr Barnard's Jan. Cæles p. 281.—Salutis certitudinem nemo sibi polliceri potest nisi fidem ex sanctificatione exporiet. Wolleb Compen. Theol p. 166. And even Mr Erskine—"If you would make your journey comfortable [to the land of glory] OR EVER ARRIVE AT THE END OF IT. study to keep in with—God—with conscience,—&c." Vid. Believer's journey, &c.

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any of you an evil heart of unbelief, in departing fr m the living God. But exhort one another daily while it is called to day; lest any of you be hardned thro' the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." We cannot have greater assurance that our powerful enemies shall not prevail against us, than Jeremiah had when he was commissioned as a prophet, and set over the nations and over the kingdoms, and yet God says to him, "Thou therefore gird up thy loins, and arise, and speak unto them all that I commanded thee: be not dismayed at their faces, *lest I* confound *thee before them*, altho' he assures him "th y shall not prevail against thee." It becomes us therefore to be strong, and quit ourselves like men, to give *all* diligence to make sure our calling and election, with fear and trembling, to work out our salvation, to run the christian race, to fight the good fight and overcome as our Lord has done, as ever we hope for the *crown of righteousness*; that fadeth not away.

Heb 3 12, 13, 14

Jer. 1.

THE final perseverance and glory of the believer is a *moral*, not a *natural* certainty, and it is bro't to pass by *moral*, not *necessary* means and causes. The saint perseveres thro' the influ nce of heaven and the power and grace of his savior: But this grace and assistance does not effect the thing without human concurrence. Jesus Christ does not perform the obedience of the gospel for us, but only animates and enables us to the performance of it, making us strong in his grace, and causing us to abound in the work of the Lord.—And that title to life which the believer receives in his justification, supposes continuance in well doing, and can't be otherwise

Nature of perseverance explain'd.

otherwise than null and void without it. "For no man having put his hand to the plough, and looking back is fit for the kingdom of God." D. XIII. PA. II.

ALTHOUGH the saints have the most joyful and glorious assurance of their salvation and perseverance and victory in righteousness, yet it is such an assurance and certainty, as supposes their own active endeavors and constant efforts:——Such an assurance it is, as requires daily and fervent prayer for grace and strength to this end, and which is consistent with the terrible threatning of final perdition in case of apostacy, and with exhortations, motives and various encouragements to constancy in well doing. The believer and justified person has not such an assurance of his perseverance and salvation, as stands in no connection with his own pious labors and exertions, but is so circumstanced as to admit of many cautions, warnings and animating considerations, of which the holy scriptures are full. The saint shall not fall, so as finally to perish, not because his salvation is secure without, but because through Christ strengthening of him, he shall do all things required of him; not being slothful in business, but fervent in spirit serving the Lord. In this way he shall be saved, and in no other. And nothing can make that man's perseverance certain, who certainly does not persevere, but grows weary of well doing. And for a man to indulge to vice and supineness, under a pretended assurance that he never shall apostatize, is the absurdest thing in the world. For we never can be *sure* that we shall persevere, unless we actually do so: For this would imply that a thing might be certain, and otherwise, false and true, at the same time, which is impossible.

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Thisdoctrine does not countenance sloth, but the contrary.

HOWEVER this doctrine may be perverted and abused, by the insincere and hypocritical, to the encouragement of sloth, inactivity and impiety, it is nevertheless one of the most animating considerations to the truly pious and upright christian. Instead of disposing him to indolence and indifference, it is what supports his spirits, and keeps him from fainting and despair, amidst dangers, enemies and difficulties, too mighty for flesh and blood, and quite insuperable in his own strength. He goes on his way rejoicing, resolving, striving, fighting, because he is not left alone, in an unequal combat, but has the chearing heart-reviving promise, that his labor shall not be in vain in the Lord, and that the divine strength shall be magnified in his weakness; and is assured that his unwearied efforts and endeavors shall be crowned with success and victory, seeing, while he i working out his salvation, it is God that works in him to will and to do of his own good pleasure. And not only is the grace of Christ sufficient for the believer, and his eternal crown dependent upon his conquest, which are stimulating considerations, but the very natural tendency of his faith and love is to produce obedience to the divine commands and all good works; and a grateful sense of his obligations to his divine redeemer, is a root and spring of unfailing activity and duty, in his soul.

The case exemplified.

THE case, perhaps, might be thus illustrated. Two armies are engaging in battle: The one has a certain promise of victory over the other, though greater and more powerful, in case they charge the enemy home, and quit themselves like men, in the combat. The question then is, whether this assurance from God, who has engaged

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to be with them and ſupport them in the battle, will tend to render them remiſs and unactive, or to animate them with greater ſpirit and reſolution? Or rather it is no queſtion at all. it will do the latter. Or let me aſk, did that ancient promiſe of God to fallen man, when doomed to labor and ſorrow, "In the ſweat of thy face thou ſhould eat bread, till thou return unto the ground" ever render men negligent and indifferent in ſeeking the neceſſaries of life, truſting in this promiſe, which could not fail, for their ſupport, without the proper uſe of means? Surely no; this promiſe has been their encouragement to labor and induſtry ever ſince, well conſidering, at leaſt, in theſe *worldly matters*, that the means and the end are connected, and muſt go together. For this promiſe ſuppoſes and requires labor and diligence in order to the acquiſition of bread:—In like manner as the promiſe of final ſalvation requires perſeverance and ſteadfaſtneſs, and the chriſtian's victory and triumph ſuppoſes fighting and fidelity.——Thus it was, under God, that the ſeed of Abraham ſubdued an earthly Canaan; and thus the faithful in Chriſt Jeſus, hew their way to a heavenly: For "the kingdom of heaven ſuffers violence, and the violent take it by force." In a word, without induſtry, we cannot live in this world; much leſs, in a way of ſlothfulneſs may we allow ourſelves to hope for a better. This is the conſtant repreſentation of ſcripture.—The inheritance is a *reward*——The promiſe reſpects a *ſervice*——And it is *our* LABOR *that ſhall not be in vain*: Whereas the ſlothful unprofitable ſervant "ſhall be bound hand and foot, and caſt into outer darkneſs, there ſhall be weeping and gnaſhing of teeth."

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REFLECTIONS.

Consolation to the faithful.

1. WHAT divine consolation is here for the reconciled and faithful? Being justified by his blood, they shall be saved by his life! From enemies, having been made friends to God, by the death of his son, they may now entertain the most joyful confidence, of final salvation and deliverance from wrath through him: And that he who has begun a good work in them will carry it on unto the day of Christ. Very great is the happiness of that man who being justified by faith, has peace with God through our Lord Jesus Christ: And that on account, both of his present advantageous standing in the church of God, and his assured interest in that glory which is yet to be revealed! Behold, what manner of love the father hath bestowed upon us! Beloved now are we the sons of God, and therefore heirs, and it doth not yet appear what we shall be! The believer who has access into this state of grace and favor, may well rejoice in hope of the glory of God, and even glory in tribulation, and count it all joy when he falls into diverse trials: For tribulation worketh patience, and patience experience; and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost, which is given unto us."

Rom. 5. 2. & on.

WEAK and pitiful is the hope and consolation that nature furnishes in reference to pardon and life, compared with the animating enobling considerations of the "glorious gospel of the blessed God." The present joy and future blessed hope of christians, are not founded, like those of nature,

ture, in a meer poſſibility of mercy, in the good- D. XIII.
neſs of the divine nature in general, and the effi- PA. II.
cacy of a ſincere repentance:—No, they are found-
ed in the truth and unfailing promiſe of God, in Chriſt, in the virtue of the all-atoning blood of their divine redeemer, and the aſſured ſucceſs of his mediatorial undertaking and gracious adminiſtration. When we were without ſtrength, and wallowing in our own blood, when no eye, but that of God pitied, and no created arm could extend help, even in theſe deplorable circumſtances, Chriſt died for us! Surely then, nor grace nor glory, nor any good thing will God withold from them that walk uprightly. Under theſe delightful tranſporting views, the believer may rejoice, with joy unſpeakable and full of glory; and account his ſituation moſt happy under the protection and guidance of the ſon of God, that great ſhepherd, who laid down his life for the ſheep".

2dly. Let ſuch as are yet enemies to God by wicked works, ſeek to be reconciled. Repent, O ſinner, and be converted that your ſins may be blotted out, and that times of refreſhing may come to you from the preſence of the Lord. Break off your ſins by righteouſneſs—Forſake the fooliſh and live, and go in the way of underſtanding; ſeek the Lord while he may be found, call upon him while he is near. Behold! I bring you good tidings, if you are but prepared to receive and welcome them, even that God is reconcilable, that you may *now* be juſtified by the blood of Chriſt, and be *finally* ſaved from wrath, through faith in him. "Whoſo confeſſeth and forſaketh his ſins ſhall find mercy". "He that believeth on the ſon, hath everlaſting life." In

Exhortation to ſinners.

D. XIII. PA. II

this way "though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool."

CONSIDER *miserable sinner*, the wretchedness of thy condition, under condemnation, estranged from God; and in that state of moral distance from him, in which you must perish everlastingly, unless brought nigh by the blood of Christ! Return therefore with the prodigal from your riotous way of living—Confess your sin and folly—Receive with meekness the ingrafted word, laying aside all filthiness and superfluity of naughtiness—Consider your ways—Realize your guilt—Embrace the Savior, and submit to the righteousness of God—Laboring and heavy-laden come unto Christ and find rest to your soul: For he that cometh unto me, saith our Lord, I will in no wise cast out: "And he that hath the son hath life."

John 6. 37.

3dly. AND I have done. Let such as have already believed in God be careful to maintain good works. Let them that are happily reconciled, labor to cultivate and improve that friendship and peace that is set on foot. Provoke not the Lord to jealousy, are ye stronger than he? Have a care of obstructing that happy desirable intercourse you have with heaven. Be sober, be vigilant, and watch unto prayer. Walk circumspectly, not as fools but as wise; redeeming the time. Guard against remissness in religion, and formality in devotion. Diligently attend upon divine institutions, and let not satan or an evil heart hinder your improving your opportunities for waiting upon God, both in publick and private. Lay aside every weight and the sin that most

Admonition to saints.

moſt eaſily beſets you, and run with patience the race that is ſet before you, looking unto Jeſus the founder of our religion and hope, and great pattern of our obedience and ſtedfaſtneſs, *leſt ye be weary and faint in your minds.* You are mercifully plucked out of the hands of ſatan, as brands out of the burning, and are delivered from the power and malice of all your ſpiritual enemies, that you might ſerve God in righteouſneſs and holineſs, all the days of your lives. Let the exceeding riches of his grace towards you, abundantly teach you to live ſoberly, righteouſly and godly in the preſent evil world, that you may be the ſons of God, without rebuke, in the midſt of a crooked and perverſe world, among whom, let it be your ambition to ſhine as lights, that others beholding your good works may glorify your heavenly father, and copy your amiable virtues.

CONSIDER you are bought with a price, and are not your own, therefore glorify God in ſpirit and in body which are his. Remember your covenant obligations and vows, and how you have ſubſcribed with your hand to the Lord: Be faithful therefore to him who has called you to his kingdom and glory—Be to the praiſe of the glory of that grace wherein you are accepted in the beloved—Nor vainly expect to receive the *reward of the inheritance,* unleſs, in ſincerity and conſtancy, you ſerve the Lord Chriſt. Exert yourſelves in working out your ſalvation, but not without daily application to the great head of influences, for grace to help in time of need. Though not in your own, yet, in the ſtrength of Chriſt, *go forth,* fight the good fight, keep the faith, finiſh your courſe—The conqueſt muſt precede the

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triumph. If you miſcarry, if you faint and are diſcouraged and ſo give up the glorious cauſe and return again to folly, the immortal crown, for which you are called to contend, the prize for which you run, is forfeited. But be not diſmayed, more be they that are for you than they that are againſt you. Therefore go on your way boldly and rejoicing.—Act up to the dignity of your new birth in Chriſt Jeſus: Walk worthy of the high vocation wherewith you are called—Adorn the doctrine of God your Savior in all things —In a word be thankful, humble, heavenly, meek, patient, benevolent—Live by faith and deſpiſe the world—Be not high minded but fear. Receive not the grace of God in vain, or turn it into laſciviouſneſs and luſt—But give all diligence to add to your faith, virtue, courage, patience, temperance, godlineſs. brotherly kindneſs, charity, that theſe things, being in you and abounding, they may make you that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt :—Now unto him, that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy, to the only wiſe God our Savior, be glory and majeſty, dominion and power, both now and ever. AMEN.

Of

Of the future Judgment, and the Justification and Condemnation of it.

2 CORINTH. 5. 9, 10.

Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the Judgment-seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.

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WITHOUT entering into a particular consideration of the paragraph, with which these words are connected, we may observe that christianity inspired the primitive saints with such holy fortitude, spirit and confidence in the cause of God and religion, that they were "willing rather to be absent from the body, and to be present with the Lord."——Through believing views of a future glorious house, and invisible mansion in the heavens, they were reconciled

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ciled to the thought of leaving their present dwelling, and to the diſſolution of this corruptible body, under the infirmities and inconveniencies of which they groaned ;——And animated with theſe hopes they made it their aſſiduous endeavor and higheſt point of honor, * to ſtand approved in the ſight of Chriſt, their great maſter and judge, both in the preſent time, and at the day of his appearing, when the whole world ſhall be ſummoned at his tribunal, and receive the righteous recompenſe of their actions. The doctrine obſervable from the words is this.

That it ought to be the conſtant ſtudy and ambition of every chriſtian to approve himſelf to Jeſus Chriſt his great Lord and maſter, whom God the father has ordained to judge the world in righteouſneſs, and before whole judgment-ſeat every mortal muſt finally appear, and be rewarded or puniſhed, juſtified or condemned, according to their behavior in the body.

Repetition.

We have heretofore in the courſe of theſe ſermons, conſidered all mankind as under law; and have proved the perpetual obligation of that law to which they are ſubject, and by which, conſidered as tranſgreſſors, they ſtand condemned :—We have viewed the whole guilty world as ſtanding ſpeechleſs at the bar of God, under legal ſentence

* The late Dr. Doddridge, whoſe praiſe is in the churches for his eminent zeal and ſerviceableneſs in the chriſtian cauſe, his candour, ingenuity, piety, has well obſerv'd, that the original word here tranſlated *labor* in the text, rather ſignifies *ambition*, and he paraphraſes the words thus "Therefore we make it the heighth of our ambition, that whether preſent in the body, or abſent from it, we may be well pleaſing to him, and receive the tokens of his acceptance and favor". and ſays it is flat to tranſlate it; we labor.

ſentence of condemnation, and as incapable of being juſtified by the deeds of the violated law, in the ſight of that God, and father of our Lord Jeſus Chriſt, who is reconciling a ſinful world unto himſelf, by the death of his ſon, whom he hath made ſin for us, and through whom alone therefore we have redemption by his blood, the forgiveneſs of ſins, not according to law and nature, but according to the riches of his grace. We have in ſome meaſure conſidered our Lord Jeſus Chriſt, as exalted to the right hand of God, to give repentance and remiſſion of ſins; as veſted in all power, both in heaven and earth, having all judgment committed to him. And we now ſtretch our contemplation forward, to the cloſing ſcene of all, and ſurvey the whole human race, down from the fall of the firſt Adam, to the glorious appearance of the ſecond, as ſtanding at his righteous and auguſt tribunal, to be judged and juſtified or condemned, according to their works and perſonal behavior. D.XIV. PA. I.

WORKS are excluded in regard of juſtification in the former view, and it is ſaid to be by grace and faith only; for ſinners are juſtified in the *ſight of God*, through faith, previous to any *courſe* of actual obedience, even though that faith itſelf be a principle and act of holineſs: Whereas in that view of it which reſpects the future judgment and tribunal of Jeſus Chriſt, *works*, whether of believers or unbelievers, even their perſonal moral characters in general, is the great thing that comes into conſideration, about which they are to be judged, and by which they are to fall under ſentence of final condemnation, or be acquitted and accepted in that day.

I SHALL

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I SHALL endeavor to obſerve ſomething briefly and generally, concerning the *certainty* of this future judgment. Concerning the *perſon* of the judge: Concerning the *perſons* to be judged, and the *recompenſe* to be aſſigned: Concerning the *actions triable* in this ſupreme court of juſtice: Concerning the *manner* of the trial, and ſome *grand circumſtances* attending that glorious and awful day: And then urge it upon chriſtians, to make it their great concern and endeavor to ſtand approved to, and finally to be accepted of, their great Lord and judge.

1. WITH regard to the *certainty and credibility* of this great event, the final general judgment of the world, it may be obſerved, without any large and elaborate proof of a principle ſo well eſtabliſhed, that the pagan world and mankind in general, ſeem ever to have entertained ſome notion and belief of a future reckoning, and that the conduct of mortals is inſpected by the heavenly powers, and is ſubject to their cenſure and approbation.

A future judgment argu'd from reaſon.

As mankind have a natural apprehenſion and awe of a ſupreme being, ſo they appear to have a kind of native impreſſion, relative to a future judgment, and cannot ſhake off thoſe hopes and fears, that ſpring up in their minds, from a conſciouſneſs of their good or ill-behavior. In the inward operations of conſcience, there are plain premonitions of an approaching judgment. It ſeems to be a manifeſt token and plain indication of our accountableneſs to a higher power, a ſuperior court of judicature, even to the judgment of God almighty, that we feel an unavoidable approbation or condemnation of ourſelves, agreeable

able to the moral quality of our actions; and that fears and joys are so necessarily excited in the mind, by a reflection upon what is past, and that not meerly in reference to our open conduct, but to the most secret transactions of our lives. D.XIV. PA. I.

Moreover it seems morally fit and necessary that the wise and righteous governor of the world should call rational creatures to an account for their actions. This is every way suitable to the nature and condition of moral free agents, and the ends of moral government, and character and perfections of the supreme being require it. For the wisdom, righteousness and goodness of the great author of nature, suppose and imply his care and government of the world; but God's government of the moral rational world consists in punishing and rewarding the obedience and disobedience of the creature, in such a manner, as may most effectually serve for the discountenancing of vice, the advancement of righteousness and of the honor of the divine administration.

If there be a God of all perfection, there must surely be a *providence*; and if God exercises a providence over the world at present, it may well be supposed to be with a view at a future judgment, and the final righteous distribution of rewards and punishments agreable to the morals of mankind: And it will strengthen this presumption if we consider the great inequality of the divine dispensations at present;——the prosperity of the *wicked*, and the many and great afflictions of the righteous, often occasioned by the malice of evil men.——The frequent cruel sufferings of innocence and virtue, and the rude

and

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and barbarous triumphs of ungodlineſs :—And, theſe things, notwithſtanding any remarkable interpoſitions of providence, in this world, in favor of them that fear God, and the dreadful inſtances of divine vengeance, in the deſtruction and overthrow of ſuch as harden and diſtinguiſh themſelves in wickedneſs and impiety, which often happen, and deſerve to be taken notice of, as arguments in favor of that providence, which, is itſelf, a proof of a judgment to come.

From ſcripture.

But then the certainty of a future judgment is put beyond all doubt, in regard of ſuch as acknowledge and believe a divine revelation. The word of God is very expreſs and full in this matter. It is the doctrine of the bible, in a leſs or greater degree of plainneſs, from Geneſis to Revelations. Even Enoch, St. Jude tells us, the ſeventh from Adam, prophesied ſaying, "Behold the Lord cometh with ten thouſand of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him." The Pſalmiſt ſays, "The mighty God, even the Lord hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof——He ſhall call to the heavens from above, and to the earth, that he may judge his people." And the preacher aſſures us that "God will bring every work into judgment, with every ſecret thing, whether it be good or whether it be evil."

ver. 14. 15.

Pſalm 50. 1—4.

Eccleſ. 12. 14.

There are many intimations and plainer declarations of ſuch a judgment and future ſtate of retribution, under the old teſtament; but the goſpel, as

as it has brought life and immortality to light, so it has much more clearly revealed this future and important day. Our Savior himself taught this doctrine very plainly in many of his parables: As that of the laborers at the several hours of the day, that of the talents, the ten virgins, &c. And St. Paul even while he is teaching his doctrine of justification by faith without works, reminds his readers of the revelation of the righteous judgment of God; who will render to every man according to his deeds: To the patient continuer in well doing eternal life: To the contentious and disobedient, indignation and wrath, tribulation and anguish. St. Peter assures us, that the Lord is not slack concerning his promise, or declaration of his coming; but that the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up." And the author to the Hebrews numbers eternal judgment among the principles of the doctrine of Christ. Other texts will naturally fall in under the next head.

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Mat. 20. 25.

Rom. 2.

2 Pet. 3. 9. 10.

Cha. 6. 2.

2dly. In regard of the *person* of the judge, it may be observed, that it is the Lord Jesus Christ. For as a future judgment is certain, so our text further informs us that we must all appear before the judgment-seat of Christ. Here it may be requisite to adduce some proof of the fact, that Jesus Christ is judge, and then suggest some reasons for his appointment to this glorious and exalted office.

Jesus Christ the judge.

As the holy scriptures represent every sinful mortal, as *now* standing at the bar of God, the father of our Lord Jesus Christ, and as being justified

D.XIV. PA. I. fied or condemned in his ſight: So they aſſure us that he will *finally* "judge the world in righteouſneſs;" but then it is not in perſon, but by that man whom he has ordained, the man Chriſt Jeſus, to whom all judgment is committed, by the father, and of which he has given aſſurance unto all men, in that he has raiſed him from the dead. And God has appointed a day to this end, in the which he will "judge the ſecrets of men, by *Jeſus Chriſt*, according to the goſpel." Our final account is not to be rendered up to God the Father immediately and directly, but to the ſon of God, the only mediator between God and man, whom the father has anointed king in Zion, and made head over all things to the church.

He that once appeared, in our world, in the form of a ſervant, with all the marks of meanneſs and poverty, and was deſpiſed and rejected of men; at his ſecond coming ſhall aſſume the character and office of a judge, and appear in royal majeſty and glory. "The *ſon of man* ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity; and ſhall caſt them into a furnace of fire: There ſhall be wailing and gnaſhing of teeth. Math. 13. 41. Then ſhall the righteous ſhine forth as the ſun in the kingdom of their father." "The *ſon of man* ſhall come in the glory of his father, with his angels; 16 27. and then he ſhall reward every man according to his works." We read of the ſign of the ſon of man in heaven, and of the tribes of the earth ſeeing him coming in the clouds of heaven with power and great glory;——that he ſhall ſit upon the throne of his glory——that all nations ſhall be gathered before him——that he ſhall ſeperate them

them one from another, as the shepherd divideth his sheep from the goats——And that he shall pass sentence upon them, according to their respective characters, and put the decisive sentence into immediate execution. It is part of our Lord's instruction to his disciples and apostles, "to preach unto the people, and to testify that it is he that is ordained of God to be the judge of the quick and dead."

Mat. 24. 30 25. 31.

Acts 10. 42

And the investiture to this high and glorious office is part of the exaltation and covenant-recompence of our Lord from the father, in consideration of his unparalelled sufferings and self-abasement. Dr. Tillotson observes, agreable to this, in his excellent sermons upon these words, as follows, "That God hath committed all power to Christ, with design to put an honor upon him, our Savior himself tells us, John 5. 22, 23. "The father judgeth no man, but hath committed all judgment to the son; that all men should honor the son, even as they honor the father" The scripture speaks of this matter, as if when Christ undertook the great work of our redemption, it were expresly covenanted between God the father and him, that he should undertake this work, and submit to all those grievous things, which were necessary to be done and suffered, in order to the effecting of it; and that when he had accomplished it, God would confer this glory upon him, that in his human nature he should be exalted to the right hand of God, and have power given him over all flesh, to judge the world, and to give eternal life to as many as he pleased; and when he had received this reward, that then this mediatory office should cease, and he should resign up the kingdom to God the father,

And herein his sufferings, and humiliation rewarded.

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that God might be all in all.——With relation to this covenant and agreement between him and his father, he prays, John 17. 1, 2. that he would not be unmindful of the glory which he had promised to invest him withal. "Father the hour is come, glorify thy son, as thou hast given him power over all flesh, that he should give eternal life, to as many as thou hast given him. And ver. 4, 5. I have glorified thee on earth: I have finished the work which thou gavest me to do." And then he claims the reward of it. "And now, O father, glorify thou me with thine own self." Philip. 2. 7. The apostle tells us, that in consideration of the great humiliation and sufferings of our Lord Jesus Christ, God hath highly exalted him. "He made himself of no reputation (he emptied himself) and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee would bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the father." And that the giving of this name and authority to Christ, upon account whereof all creatures should be subject to him, doth prinipally import that power of judging the world which was committed to him, is evident from the explication of these phrases, of *bowing the knee to Christ*, and of *confessing to him with the tongue*, which the same apostle tells us elsewhere, do signify our being judged by him. Rom. 14. 10, 11. "We shall all

stand

ſtand before the judgment-ſeat of Chriſt: For it is written, as I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. So then every one of us ſhall give an account of himſelf to God" So that you ſee that the glorious reward of Chriſt's ſelf-denial and ſuffering, doth principally conſiſt in having the judgment of the world committed to him, which therefore is called his kingdom, Math. 16. 28. Where our Savior expreſſeth it by "*the ſon of man's coming in his kingdom*"——And then a little afterwards, the ſame arch biſhop aſſigns another reaſon why "God hath committed the adminiſtration of this judgment to Chriſt, even that he might hereby declare the righteouſneſs and equity of it, in that mankind is judged by one in their own nature, a man like themſelves And therefore we find that the ſcripture, when it ſpeaks of Chriſt, as judge of the world, doth almoſt conſtantly call him man, and *the ſon of man* ——In human judgments, it is reckoned a great piece of equity for men to be tried by their peers, to be acquitted or condemned by thoſe, who are as near as may be to them, and in the ſame circumſtances of rank and condition with themſelves; becauſe ſuch are like to underſtand their caſe beſt, and to have a fair and equitable conſideration of all the circumſtances belonging to it. Now Chriſt as the ſon of man is near to us, *bone of our bone, and fleſh of our fleſh, made in all things, like unto us only without ſin*; which was neceſſary to qualify him to be our judge: He dwells among us and underſtands all our circumſtances, and whatever may have influence upon our caſe to extenuate or aggravate our guilt. What the apoſtle ſays of Chriſt as our *high prieſt*, may be ap-

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Vid sermon 126.

plied to him as a judge, Heb. 4: 15. "We have not a *judge* which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Thus he

4thly. CONCERNING the persons to be judged, it may be observed that they are all mankind, of every age, nation and condition who have done deeds in the body for which they are accountable, even every mortal and moral agent from Adam down to the latest posterity, the judge himself the man Christ Jesus, only excepted. For our text says, "we must *all* appear before the judgment-seat of Christ" high and low, rich and poor, old and young, men and women. Nothing can be more general, large and comprehensive than the phrases made use of, in reference to the *subject* of this decisive trial, who have acted a part upon the stage of this world.——*All* are included that have done moral deeds in the body, of every standing, religion, circumstance in life, of every colour, country, profession, relation, situation, bond and free, parents and children, rulers and ruled. But with regard to them that have done no deeds in the body, for which they can be deemed accountable in the sight of heaven, the very nature of the case necessarily exempts them from *that judgment*, which is to pass upon all that have done deeds in the body, whether good or bad, and to whom the text has immediate reference.

The subject of the final trial.

THE judge is stiled the judge of the *world* and of the *whole earth*. *All nations* are to be gathered before this august tribunal, not only those that shall be alive and remain upon earth at Christ's second coming, but, as what is something peculiar to the gospel, which reveals the resurrection of the body,

all

all that are in their graves, and are deceaſed in any age or quarter of the earth, ſhall be raiſed and come fo th and join the grand aſſembly: Which will therefore be compoſed, both of *quick* and *dead*, of all the crowned heads and renowned heroes of ancient and modern times, the great politicians and perſonages of civil rank and figure in every ſtate and kingdom, the rich miſers, the mighty warriors, and every man of lower and common character in life, even every bondman and every freeman. None too great and powerful, too noble and reſpected to render up an account of themſelves and their ſtewardſhip to this glorious and univerſal judge:—None too low, ſmall and inconſiderable, that have converſed in the body, whether chriſtians or pagans, greeks or barbarians, to be overlooked in this day of general aſſize and reckoning. For ſo it was repreſented in viſion to St. John, "I ſaw the dead both ſmall and great ſtanding before God, and the books were opened, and "not the living only but even" the dead were judged out of the things that were written in thoſe books, and the ſea gave up the dead that were in it, and death and the grave gave up the dead that were in them, and they were judged every man according to their works.

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Rev. 20. 12.

WHATEVER diſtinctions there are now among men, in point of quality, age, priviledge, power and accidental circumſtances, yet in that day there will be no difference worth obſerving, but only that which is made by their moral characters. The great diſtinction, between the righteous and the wicked, between the holy and impure, between him that feareth God and him that feareth him not, which is now leſs attended to than ſome others,

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will then ſtill remain, and ſhew itſelf to be of mighty and everlaſting importance. For the great and omniſcient judge, whoſe eyes are as a flame of fire, has aſſured us, that the *righteous* ſhall go away into life eternal, but the *wicked* into everlaſting puniſhment. Then and not before, will fully appear the wide, the amazing difference between the moral tempers and behavior of men, between righteouſneſs and unrighteouſneſs, piety and impiety. For then the perſevering ſaint who was before juſtified by faith, and accepted of God the father, in his dearly beloved ſon, ſhall be openly acknowledged and acquitted by the gracious judge, and with the higheſt joy and honor, receive at his hands, the glorious recompence, inſured by covenant to the good and faithful ſervant: Whereas the wicked and impenitent, the unbelieving and impure, the ſlothful and unfaithful, who have never been renewed in the temper of their minds, who have never been reconciled to God, who have never been zealous of good works, or careful to maintain them, after the profeſſion of their faith in God, nor have walked uprightly or been ſteadfaſt in his covenant, ſhall be adjudged to that righteous but dreadful puniſhment their ſins deſerve:—Shall be baniſhed from the preſence of the Lord and the glory of his power:—Be conſigned to the place of weeping and wailing and gnaſhing of teeth, and abide under that wrath of God and former ſentence of condemnation, from which they have never been delivered by faith in Jeſus Chriſt, and juſtification in the ſight of God:—Although perhaps they may have named the name of Chriſt, called Lord, Lord, eat and drank in his preſence, and enjoyed the reputation and priviledges of chriſtians.

THE

THE judgment of the great day, I ſay, reſpects *ſaints* and *ſinners*, as well as other diſtinctions among men, and theſe two characters indeed comprehend and ſwallow up all others, and take in men of every denomination; for all belong to one or other of theſe two great claſſes, the *righteous* or the *wicked*, there is no middle character, in the view of him that judges the heart and tries the reins; all mankind are either good or bad, and will be ſo regarded and treated by the judge of all the earth, who will do right, and diſtinguiſh with the niceſt judgment and moſt impartial juſtice. And accordingly then the true believer, the obedient chriſtian and good man, to whom before no condemnation belonged, ſhall receive the full ratification of that ſentence of abſolution and peace with God, which was paſſed upon him before, by the very mouth and conſtitution of the goſpel itſelf, and be adjudged to an immortal recompence, anſwerable to his proficiency in the ſchool of virtue, and his fidelity and conſtancy in his maſter's cauſe and ſervice. And on the other hand, all the profane and wicked, the inſincere and hypocritical pretenders to religion, who have contented themſelves with the form without the power of godlineſs, as they have ever lain under the condemnation of the divine law, ſo this ſentence ſhall be finally confirmed by the appointed judge of quick and dead. Then condemnation ſhall be pronounced by that very Savior, who came into the world, at firſt, not to condemn it, but that the world, through him might be ſaved; and who, at this his ſecond coming, will actually ſubject them to that ſtrange and everlaſting puniſhment, which is reſerved for all the workers of iniquity:——A damnation and wretchedneſs apportioned

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tioned to the degree of their guilt, and the aggravating, ungrateful circumſtances of their vice and impiety.

Rom. 2. 13.

THE apoſtle aſſures us that not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified in that day. And our Savior himſelf, tells us, that "that ſervant which knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall be much required: And to whom men have committed much, of him they will aſk the more" And ſays our text, "Every one ſhall receive the things done in the body, * *according* to that he hath done, whether it be good or bad."

Luk. 12. 47, 48.

The holy communion.

NOR are theſe conſiderations altogether foreign to the occaſion before us. For here, at his table, we ſhould contemplate our bleſſed Lord and Savior, not only as *ſuffering*, but as *reigning*: Not only as

* Although the prepoſition pro, (alſo kata, kathò, oos, &c. which in engliſh are commonly rendered *according*,) may not principally refer, in our text, to the *quantity* and *degree* of men's virtue and vice, and the *proportion* of their reward, as relative to them: Or indeed if it be granted, that to indicate theſe, is not the general deſign of them in the holy ſcripture; yet it is evident they are ſometimes uſed for this purpoſe, as 2 Cor. 8. 12, &c: And we may fairly underſtand, by *receiving* and *being rewarded* ACCORDING to our works and deeds done in the body, not only that the reward, whether of glory or puniſhment, ſhall have reſpect, and be anſwerable to, the *nature* and *quality* of moral actions, but to the *degrees* alſo of moral goodneſs and wickedneſs among men.

as humbling himſelf and becoming obedient unto the death for us, but as exalted to great power and glory, to be improved for our advantage, and having all judgment committed to him. In the former character he is propoſed to us as the object of our faith and confidence, the propitiation for our ſins, the Lord our righteouſneſs, by whoſe blood we are juſtified, by whoſe ſtripes we are healed: In the latter view, he is exhibited as our great maſter and enthroned judge, to whom we owe obedience and homage, ſubjection and ſervice, and to whom we muſt finally render up our account, and receive the righteous recompence of our actions, and be happy or miſerable forever, according as we have been faithful or unfaithful in his covenant. D.XIV. PA. I.

And truly, my brethren, as we ought to act faith towards our Lord Jeſus Chriſt, hoping for ſalvation through him, and exerciſe repentance towards God for our daily and great miſcarriages and ſhort comings: So we ſhould upon this occaſion very ſeriouſly conſider of, and ſolemnly ratify and renew our former covenant-obligations, and afreſh devote ourſelves to the everlaſting ſervice of our redeemer. We may and ought to rejoice and exult in our priviledges and glorious hopes: But this is not all—We have a *work* to do, a *duty* to perform, by the neglect of which we deny our Lord, and throw contempt upon his authority and government, and by perſiſting therein our glorious hope and crown are forfeited, and our Lord in his turn will deny *us*, before his father and the holy angels. Let this ſacred ordinance therefore, not only comfort our hearts, but animate our endeavors, and quicken us in well doing. AMEN.

IV. Something

D. XIV. PA. II.

IV. SOMETHING is now to be observed concerning the actions triable in this supreme and final court of judicature. And as all mankind universally must appear at this bar, so the judgment has respect to all their actions, of every kind, date and circumstance. For every one at that judgment seat must receive the things done in the body, whether good or bad. Not only actions but words, and not only words, but thoughts and imaginations of the heart will come under cognizance on that day, and at that august tribunal.

The things for which men shall be judged

WITH regard to the *last* of these, our Lord made it plain and evident, while here in the flesh, and in his state of humiliation, that his eye pierced the inmost recesses of the soul, that he knew what was in man, and needed none to inform his omniscience of the latent principles and secret designs of his creatures, any more than with their open external conduct. Accordingly we read that God will bring into the judgment of the great day every *secret thing*, both good and evil: That he will judge the *secrets* of men by Jesus Christ. He now exercises a providence over the world, and observes the ways of men for this very purpose: "His eyes run to and fro through the whole earth, beholding the evil and the good, that is done under the sun." "He knows our down sitting and uprising, and understandeth our thoughts afar off" Our whole heart and soul lies open and naked to the view of him who knows all things; nor is there any work of darkness hidden from that God who is perfectly acquainted with all our ways. For to him the "night shineth as the day, and the darkness and the light are

are both alike." All our moſt latent ſins and virtues are in the light of his countenance; and there is nothing covered and ſecreted that ſhall not be revealed, or hidden that ſhall not be known. D.XIV. PA. II.

MOREOVER by their *words* alſo, how little regard ſoever men now pay to them, they ſhall be then juſtified, and by their words they ſhall be condemned. For of every *idle* word that men ſhall ſpeak, and much more then of every profane, falſe, wicked and ſlanderous word, they ſhall give an account in the day of judgment. "And therefore men muſt not think, that all their lewd and filthy talk, all their raſh oaths and imprecations, all their atheiſtical diſcourſe, and profane jeſts upon religion and the holy ſcriptures, all their calumnies and ſlanders of good men, all their officious lies to ſerve a preſent turn and occaſion, will paſs for nothing at the judgment of the great day. No, the judge himſelf hath expreſly told us, that of all ſuch words, men ſhall give an account, in the day of judgment."

AND further all our open, publick, and overt actions, ſhall then be brought into the account, from firſt to laſt, what we have done, and what we have neglected to do, in reference to religion and the ſervice of God:—The ſins and duties imputable to us, as they reſpect God *immediately*, as they reſpect our neighbor and ourſelves: Our piety and profaneneſs, our righteouſneſs and injuſtice, our charity and unkindneſs, our benevolence and malice, in the outward expreſſions as well as inward principles of them, our ſobriety and intemperance, the effects of our pride and humility, our meekneſs and paſſion, our avarice and heavenlineſs, and in a word, the uprightneſs and perverſeneſs of our whole converſation. We have all of us talents committed to

nor

D.XIV. PA II. our truſt, for which we are accountable to our great Lord, maſter and judge, who will look into our improvements; weigh our actions in all their circumſtances, and aſſign us, reſpectively, our righteous reward.

In ſome caſes alſo the virtues and vices of *others* will be, in a meaſure chargeable to us, whoſe characters and conduct have been formed or affected by our good or ill example, advice or management. For in many caſes we make ourſelves partakers of other men's ſins and virtues, when they are actuated and governed by our countenance, perſwaſion and counſel. And a moſt happy conſideration it is, to have been inſtrumental in forming the minds and manners of others to religion and virtue; becauſe he that winneth ſouls is wiſe, and "they that be *wiſe* ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars forever and ever." But miſerable indeed will all ſuch be as have been *devils* to others, in training them up to vice, in leading and inticing them into ſin, and giving countenance to their wickedneſs: Such ſoul murderers and debauchees, whether male or female, living and dying in impenitence, muſt expect to go away with peculiar marks of a divine vengeance, into everlaſting fire prepared for the devil and his angels.

Dan. 12. 3.

"We muſt render an account to this great judge, ſays one, for our inward as well as outward actions; for the acts of our minds and every thought ſpringing up there, eſpecially if it be cheriſhed and entertained there; for all our ſecret deſigns, purpoſes and intentions, as well as for the words that we ſpeak, and the outward actions which we do: Whatever we have thought,

and

and designed, spoken and declared, accomplished and done, will then be considered and examined, and we shall be judged for it. We must likewise give an account of all our civil as well as religious actions, of our behavior towards men in all our dealing and intercourse with them, as well as of our demeanor towards God in the duties of his more immediate worship and service. The neglect and omissions of our duty in any kind, will also come under consideration, as well as our commissions of evil. A strict account likewise will be exacted of all talents which God hath entrusted us with, of all the abilities, opportunities and advantages, we ever had of doing service to God and good to men, and whether we have made answerable improvements of them, for the glory of God, and the benefit and advantage of men. We must be accountable likewise for words and actions of less moment and consequence, as well as for those of greater weight and concernment; for those which were done in secret and in the greatest darkness and privacy, as well as for those which were done in public, and in the open view and light of the world; for the good and evil which hath been done by ourselves and in our own persons, and for what hath been done by others, by our command and countenance, and from the influence of our counsel and perswasion or example, or which we have been any ways accessary to hinder or promote; and *lastly* for the manner and circumstances of our actions, as well as for the matter and substance of them; all these will be surveyed and strictly searched into, and weighed in an exact ballance, that we may receive a reward or punishment proportionable to them." NEVER-

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Dr. Tillotson.

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NEVERTHELESS it has been thought that the ſins and enormities of the righteous, which are truly repented off, and ſo not imputed to them, ſhall have a veil drawn over them in that day, and not be mentioned and publiſhed to the world, to their ſhame and diſhonor, but be buried in eternal ſilence and oblivion: Which is a conſideration that might induce ſinners to repent and turn to God, and break of their ſins by righteouſneſs, that their tranſgreſſions being blotted out, their paſt impieties and abominations may not be recollected in that day, and proclaimed to their confuſion in the ears of men and angels.

5. THE *manner* of the judgment, and ſome grand circumſtances attending it are to be conſidered. We can indeed underſtand no more concerning the particular forms and circumſtantial procedure of this laſt judicial trial, than God has been pleaſed to reveal theſe things to us in the holy ſcriptures, which, though it is ſufficient in every *practical* view, yet may not fully ſatisfie our curioſity and all our ſpeculative enquiries.

Rev. 20. 11.

IN alluſion to the forms of earthly judicatures, we read that the judgment ſhall ſit, and the books ſhall be opened, and ſmall and great, even of the dead as well as living ſhall ſtand before God, and be judged out of the things, written in thoſe books. The general proceſs of the great day we have given us by our Lord and judge himſelf, in the 25th chapter of St. Mathew. The ſon of man ſhall come in his glory, attended by the heavenly hoſt, and ſhall ſit upon the throne of his glory, called by St. John in the revelations, a great white throne, and all nations ſhall be gathered before him, and as a ſhepherd

General form of the laſt proceſs.

diſpoſes

diſpoſes his flocks into proper claſſes, dividing the ſheep from the goats, ſo the great judge of quick and dead, having thus ſummoned the whole world, at his ſpacious and tremendous bar, will ſeparate them by the miniſtry of holy angels, one from another, even the wicked from among the juſt, and place them at his right and left hand, and paſs ſentence upon them, according to their moral and true characters, which the tryal of that day will demonſtrate.——For theſe are the words of the great judge "Then ſhall the king ſay unto them on his right hand, come ye bleſſed of my father, inherit the kingdom prepared for you, from the foundation of the world. For I was an hungry and ye gave me meat: &c."——And this moving and moſt intereſting ſentence will be executed as ſoon as pronounced, for it follows——"And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal.

We may not pretend to enter into nice and curious enquiries, or deſcend into all the particulars of this great and important trial: As how far forth ſaints and angels, ſhall aſſiſt and bear a part in the judment: How far forth it ſhall be particular, in regard of perſons and actions: In what order and ſucceſſion this vaſt multitude, of all ſorts and conditions of perſons, ſhall make their advances directly before the throne: Or what general and quick meaſures the great judge will take to accompliſh the work of that amazing day: In what ways he will lay open the characters of men, and make manifeſt the ſecrets of the heart and deeds of darkneſs: Whether any evidence will be needed or made uſe of, beſide the

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the authentic records of conſcience, that book of God, which being produced and laid open reveals every man's fate and character, and is inſtead of a thouſand witneſſes to juſtify and condemn, and make manifeſt the truth, to all, whether actors or ſpectators. So much is very certain, that God will fully vindicate his ways to men, and will appear to be juſtified when he ſpeaks and clear when he judges; and to this end the aſſize will be general, and all men and ages of men ſhall appear in the ſame court, before the ſame judge, at the ſame time. "For the vindication of God's juſtice and impartiality, and the greater manifeſtation of the righteous and confuſion of the wicked, ſays one, *all mankind* ſhall be ſummoned to appear and be judged *at once.* For ſince many good men have been a ſcorn and deriſion to their neighbors, have done many good actions in private, which no eye but that of heaven hath ſeen; and had their ſanctity and godlineſs traduced, as an affectation of ſingularity, or an artful diſguiſe to conceal ſome latent knavery; tis highly requiſite that God ſhould juſtify theſe men, who ſuffer infamy and reproach for his ſake, And what a glorious vindication is this, to have our integrity proclaimed, our private charity and good offices mentioned, and our prayers and tears and penitential mournings highly commended and rewarded, in the general aſſembly of men and angels, if we can but have patience to wait for it? And on the other hand, though wickedneſs be many times very glorious and triumphant in this world, concealed from the eyes of men, or gilded over with the form and appearance of godlineſs; yet when

when a light ſhall be ſtruck thro' all the works of darkneſs, thro' all the receſſes of ſubtilty, thro' all the diſguiſes of hypocriſy: when the maſk ſhall be pulled off from all diſſembled virtues, and every vice appear in its proper colours: when theſe great and arrogant men ſhall be ſtripped of their riches and honor and power, and ſee all their admirers and companions trembling for fear of what is coming upon them, as well as themſelves, deſpiſed and ſcorned by God and his holy angels; is it poſſible but that confuſion muſt cover their faces, and their being expoſed to the public ſcorn and cenſure, add a great deal of bitterneſs to their condemnation. And (what will aggravate their ſhame, as well as prove a future argument for their appearing before the judgment-ſeat, *all at once*) 'tis not unlikely that thoſe who have had any relation, intercourſe and concern in this life, thoſe who have obliged or outraged, reformed or debauched their neighbors, ſhall be ranged, as it were, within view, and bro't to a reacquaintance with each other. And if ſo, where ſhall the ſinner and ungodly appear? How will the unrighteous judge be abaſhed, when he is confronted by ſuch as he has unjuſtly condemned: and the oppreſſor turn pale when he ſees thoſe he harraſed out of their right and robbed of their eaſe and ſatisfaction? What an unacceptable company will they be, at their ſecond meeting, who have been brethren in iniquity, chambering and wantonneſs, in ſtrife and envy, who have combined for public violence, and ſacrificed, not meerly ſingle perſons and families, but whole towns and kingdoms to their private revenge? The Alexanders and Cæſars and all Nimrods of the earth, how will they curſe the madneſs of their ambition, when

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those thousands of orphans and widows, they have made, appear before the throne against them? How will they be astonished when armies and whole nations of murdered men stand round about, and clamor for vengeance against them? On the contrary, what a reviving sight will it be to meet with those whom we have relieved in necessity, reduced from error, recovered from vice, and defended from unjust reproach? Such persons will look like *guardian angels* about us, and fortify us against the terrors of that dreadful day."

Stackhouse

Some great concomitant events

In reference to those grand circumstances and uncommon events that shall accompany the transactions of that day, it may be observed, that however stupid and inattentive a secure world may be, so that the day of the Lord shall come upon them as a thief in the night, yet many portentous signs and wonders shall preceed it: for our Lord under the type of Jerusalem and its approaching destruction, seems to paint the greater and more distant scene of final judgment and consummation of all things. "And there shall be signs in the sun, and in the moon and in the stars: and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken. "The sun shall be darkned, and the moon shall not give her light, and the stars shall fall from heaven, &c.

Luk. 21. 25.—

Math. 24. 29.—

And further upon this will follow the *visible* appearance of the great judge, in flaming fire, seated upon a cloud of glory, with ten thousand times ten thousand of the heavenly host ministring unto him: In the open view of the admiring world will he

Dan. 7. 10.

he deſcend with his glorious train: For we read, D.XIV.
"Behold he cometh with clouds; and every eye PA. II.
ſhall ſee him, and they alſo which pierced him: Rev. 1. 7.
and all the kindreds of the earth ſhall wail becauſe of him." "Then ſhall appear the ſign of the ſon of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the ſon of man coming in the clouds of heaven with power and great glory."

MOREOVER a mighty angel ſhall ſtand forth, and with the ſound of a trumpet, even the trumpet of God, alarm the world, and ſummon dead and living to appear before the grand tribunal. "And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the four winds, from one end of heaven to the other."

THE general reſurrection of the dead, that powerful ſtupendous event, will precede the judgment, as preparative thereto: "all that are in their graves" in every corner of the earth, the dead of all, even the moſt ancient ages, wherever driven or ſcattered, Dan. 12. 2.
in the revolutions of time, "ſhall hear the voice of the Son of man and come forth." "They Rev. 20. 13.
that ſleep in the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt." "The ſea alſo ſhall give up her dead; and death and hades ſhall deliver up the dead that are in them."

THE dead in Chriſt ſhall riſe firſt: "Every man in his own order: Chriſt the firſt fruits, afterwards they that are Chriſt's at his coming." "And bleſſed and holy is he that hath part in the firſt reſurrection; over ſuch the ſecond death hath no power." God will gather together his elect.

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MOREVER, ſays the apoſtle, "Behold I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall be changed, in a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound) and the *dead* ſhall be raiſed incorruptible, and we [*the living*] ſhall be changed. For this corruptible muſt put on incorruption; and this mortal muſt put on immortality." He that can raiſe the dead of all ages to new life, can alſo, without their ſeeing death, change the living ſaints into immortal glorious beings.

1 Cor. 15. 51, 52, 53

FINALLY the ſaints ſhall be caught up to meet the Lord in the air, and be raiſed far above thoſe ſcenes of impending ruin and horror, that are juſt diſcloſing upon this forſaken earth, condemned to the flames: and after the tryal of the day is over, joining the cæleſtial hoſt and triumph, will aſcend in joyful choirs to the everlaſting happy poſſeſſion of that kingdom prepared for them, that fair inheritance that awaits them in the heavens: while in the mean time, the wicked, the reprobate accurſed multitude, herded with devils, are left behind ſuffering the vengeance of eternal fire.——For the general *conflagration* now ſucceeds, and "the earth and all the works that are therein ſhall be burnt up." "For the heavens and the earth that are now are reſerved unto fire, againſt the day of judgment and perdition of ungodly men."

2 Pet. 3. 7.

Which brings us to the laſt thing propoſed, viz.

6thly. To urge it upon all chriſtians to make it their great concern and endeavor to ſtand approved to and finally to be accepted by, their great Lord and judge. "For ſeeing all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs?"

Looking

Looking for and haſting to be prepared unto, the coming of the day of God, " wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat. Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs. Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs." Under the view of this future reckoning, this diſſolution and reſtitution of all things, let us exerciſe ourſelves always to have a conſcience void of offence, towards God and towards men. Knowing theſe *terrors* of the Lord, as the apoſtle obſerves in the verſe following our text, the miniſters of the goſpel, under a deep impreſſion of their truth and reality, ſet themſelves to convince and perſwade men of their *own* ſincerity, and the great *importance* and *neceſſity* of the thing, when they urge them to attend to the one thing needful, and labor to be found of their judge in peace. And they feel themſelves prompted and forcibly conſtrained, thus to perſwade and admoniſh them, becauſe it will be a fearful thing to fall into the hands of the living God, and to be ſubjected to the killing frowns of that meek, but almighty incenſed judge, who ſitteth upon the throne, and to the wrath of the lamb. A mighty aggravation, it muſt needs be, of the ſinner's condemnation, that the dreadful ſentence is paſſed upon him by the only Savior, the moſt merciful Son of God himſelf, who, by his *redeeming*, but ſlighted abuſed love and grace, has laid him under the moſt amazing obligations! How ſtrongly enhanced the guilt of proflagate unholy chriſtians, who enjoy light

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Chriſtians urged to approve themſelv's to their judge.

D.XIV. PA. II. and advantages ſo much ſuperior to the reſt of mankind? How ſhall we eſcape, if we neglect ſo great ſalvation as the goſpel? Can we eſcape the aggravated puniſhment and ſevere beating of the unfaithful wicked ſervant, who knew his maſter's will and did it not? If we continue thus faithleſs, ungrateful and diſobedient, will not our Lord come in a day when we look not for him; and in an hour when we are not aware, and cut us aſunder, with the cords of his wrath, and appoint us our portion with hypocrites and unbelievers; there ſhall be weeping and gnaſhing of teeth.

We are all all now upon trial, my hearers, for everlaſting ages: and muſt ſhortly give up an account of our ſtewardſhip, and be reckoned with, for the talents reſpectivly intruſted to our improvement in the preſent time. And O! how inconſiderable is time compared with eternity; and the welfare of this periſhing body, when bro't into competition with the more important intereſts of the immortal ſoul? *Good* and *Evil* are the properties of eternity, and are ſcarcely applicable to this momentary exiſtence: He is happy who is ſo forever, and he is miſerable whoſe miſery is everlaſting!

How much does it concern us therefore, as in the firſt place to have our peace made with God, and to be juſtified in *his ſight*, through faith in the blood of his ſon JeſusChriſt, ſo to ſtand continually approved in the eye of our judge, labouring that whether preſent or abſent, whether living or dying, we may be accepted of him! Ought we not, my brethren, to give ALL DILIGENCE to make our calling and election ſure, and to add to our faith, virtue, patience, temperance, godlineſs, brotherly-kindneſs,

neſs, charity, that theſe things being in us, and abounding, we may not be barren or unfruitful in the knowledge of our Lord and Saviour Jeſus Chriſt? O let us be up and doing, and that with our might, whatſoever our hand findeth to do, working while the day and the light laſts, becauſe night and darkneſs are coming on, wherein no man can work. For as it is appointed unto man once to die, ſo after death is the judgment, when every one muſt receive the things done in the body, according to that he hath done, whether it be good or bad. Then our WORK will come into conſideration, and our juſtification and condemnation will have direct reference to them: Then the reward of our hands will be given us, and the good and evil of our paſt lives will be things of infinite and everlaſting importance to us.

INDEED perfection of obedience and unerring virtue will not be found, in that day, even in the ſaints themſelves; nor is this the term of their acceptance finally with their great Lord and maſter. The ſervants of Chriſt never indented for the performance of ſuch a ſervice as this, nor did their Lord require it: for tho' they are compleatly juſtified before God, by his blood, yet they are not wholly ſanctified—His blood is a *perfect atonement* to the believing, but the obedience of faith was never ſuppoſed to be a *perfect ſervice*: Nevertheleſs, the ſaved of the Lord will then be found poſſeſſed of that ſincerity, uprightneſs and conſtancy in righteouſneſs, which, in a qualified ſenſe, is, according to ſcripture, ſometimes called perfection, and which ſhall intitle them to the *ſtipulated* crown and glorious recompence at the hands of their righteous judge and ſavior. But the unbelieving and

D.XIV. PA. II. habitually wicked, are never justified, or vested in the privileges and immunities of Christ's servants and covenant-people, and cannot help falling under condemnation in the final judgment.

And "did men seriously believe these things, and were they affected with them as they ought, they could not but have a wonderful effect upon their lives, to make us become the servants of Christ, and take hold of God's covenant, and likewise to make us more watchful over our ways, and to tread every step of our lives more warily. We could not commit iniquity with so much greediness and pleasure, and rush into sin as the horse rusheth in o the battle, without any fear or consideration, were we verily persuaded that every evil action we do in this life, will be matter of charge and accusation against us in the day of judgment. Therefore when we are doing any thing, we should ask ourselves, will not this also come into judgment? When we are engag'd in any wicked design or vicious course, we should consider with what face will this act of violence and oppression, of fraud and cozenage, of filthy lewdness and brutish appearance, appear at the great day? How will it look when God shall arise to judgment? When we are careless and remiss, slight and superficial, in the service of God, and duties of his worship, we should remember that God takes notice of all this, and we must give an account to him for the manner as well as the ma ter of our actions. If the actions of our lives were transient, and the consequence of them were over so soon as they were done, and no memorial of them would remain hereafter; if they would die with us, and never rise up in judgment against us; we needed not to take so much heed to them: but

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we do all things for eternity, and every action of this life will have a good or bad influence upon our eternal ſtate. D.XIV. PA. II.

When indeed this great and moſt intereſting period ſhall arrive, is not for us to ſay; and it is certain many have been too curious and poſitive with regard to the times the father hath put in his own power, and the event has proved their miſtake. But this we know, that the thing is not only certain, but the time is fixed; for God hath *appointed a day*, in which he will judge the world in righteouſneſs, by that man whom he hath ordained.

I would only add further, that before this grand period, the end of the world, the reſtoration of all things, and the general judgment, it is thought that according to the doctrine of the holy ſcriptures, a glorious time will come, when, by the power and grace of our Lord Jeſus Chriſt, and under his kingly adminiſtration, his goſpel ſhall obtain a univerſal ſpread, and his kingdom be greatly advanced in the world, and the myſtery of grace take a more general and viſible effect than ever it has yet done, by the coming in of the fulneſs of the Gentiles, and the recovery and ſalvation of God's ancient people the Jews. St. Paul's reaſoning upon the ſubject may v. 15. be ſeen at large, in the 11th chapter of his epiſtle to the Romans. "For if the caſting away of them be the reconciling of the world; what ſhall the receiving of them be but life from the dead?" If the fruit and conſequence of the Jew's apoſtacy and reprobation was ſo happy with regard to the reſt of the world, and they have had the goſpel preached to them and are become God's people, who were not his people, how much more happy may we ſuppoſe their re-election and in-gathering will be to it, even

A glorious happy age foretold.

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as the general resurrection from the grave? There are many prophesies relating to the efficacy of gospel grace, and the extent and glory of the Redeemer's kingdom, that seem not yet to be fully accomplished, according to the usual and gradual fulfilment of other divine predictions. But the time when this happy æra shall commence is likewise attended with uncertainty: nor shall I, at present, attempt the determination of the time, or the description of the nature and glory of that golden age: But pass to the reflections and improvement.

1st. AGREABLE to what we have heard, it plainly appears that revelation abundantly verifies and fully establishes, that dictate of natural reason, and essential principle of all religion, that virtue shall be rewarded and vice punished. God has placed us, under the apostacy, in a state of personal trial and probation, and we stand or fall every one for himself; the father shall not die for the iniquity of the son, or the son for the transgression of the father, but every one shall receive in the next world, according to the deeds that he has done in this, and be happy or miserable, in a way and degree answerable to his own character. Such as by divine grace and the concurring help of heaven, repent and turn to God, embrace the gospel, and subject themselves to the sceptre and government of the Lord Jesus Christ, are *now* pardoned, justified, accepted, are deliver'd from the curse of God's law, and there is no condemnation belongs unto them: and being thus at peace with heaven, and become the servants and subjects of the great redeemer, living under his protection, devoted to his fear and glory, *shall* finally receive the recompense of their righteousness, from the hands of the great judge,

How the gospel-constitution resembles nature

judge, even the reward of the inheritance, becauſe they ſerve the Lord Chriſt. But ſuch as continue impenitent and diſobedient, and neglect the great ſalvation, abide under the wrath of God continually, the ſentence of condemnation is never taken off, and becauſe they have not laid hold on the hope ſet before them, but are of the number of ſuch as do evil, and are contentious and obey not the truth, but obey unrighteouſneſs, therefore the time, the dreadful time is haſtening on, when they ſhall be righteouſly & *actually* ſentenced to that amazing & everlaſting wrath of God, which is now revealed from heaven, in the goſpel, againſt all unrighteouſneſs and ungodlineſs of men, who hold the truth in unrighteouſneſs. For God will render to every man *according to his deeds*. The wicked ſhall be puniſhed not meerly according to their wickedneſs, as to the *degree and meaſure* of it, but for or becauſe of their unrighteouſneſs and impiety: and ſo in reference to the righteous, their virtue and piety is rewarded by that God who loveth righteouſneſs and hateth iniquity, and the degree of their glory is proportioned to them.* Upon the foot of redeeming

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* That diſtinction which ſome conſiderable, but many more inconſiderable writers ſometimes make, that men ſhall be rewarded *according* to their works, but not *for* their works, appeared to me always *arbitrary* and *groundleſs*. *Arbitrary*, becauſe the word according is uſed in *common* for the righteous and the wicked; ſo that if, when it is ſaid, the wicked are rewarded *according* to their wickedneſs, it intends that they are rewarded *for* their wickedneſs, as well as anſwerable to the degree of it; why for the ſame reaſon ſhould it not be underſtood with regard to the righteous, that they are rewarded *for*, or on account of their righteouſneſs, as well as in porportion to

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redeeming grace and the constitution of the gospel, the religion of nature again takes place, so far forth as it? *Groundless* because reward and service are correlates, and the very notion of a *reward* supposes a *service*, to which it has relation, and on the account of which it is granted. And moreover the very *proportioning* a reward to a service, implies that the service or virtue itself is rewarded:——To abstract the *degree* of a thing from the *thing itself* in this case is very refined and metaphysical indeed. But if virtue, as to the *nature* of it, be not rewarded, as well as the degree of it, why may not the degree of any thing be rewarded as well as that of virtue and piety? Or how, upon this supposition, is that dictate and principle of nature verified, that virtue shall be rewarded? What is it to have our work rewarded, but to be rewarded for our work? The word *according*, which is so much used in the holy scriptures in this case, is very significant, because it conveys, at the same time, the idea, both of quality and proportion; and shews that moral actions shall be rewarded agreable to their nature, and to the degrees of virtue and vice that attend them. That our imperfect works of righteousness, are rewarded, as a matter of *proper* debt and *absolute* merit, or even according to the constitution and covenant of Adam, of law and nature, is far from being true: But that works of faith and love and sincere christian obedience, shall be *graciously* rewarded in the constitution of the redeemer or the new-covenant, none will pretend to deny. And that such *reward of grace* is no ways inconsistent with our Lord's *purchase* and justification by *his* righteousness, has been fully shewn in the foregoing discourses. So that it may be added, that the distinction mentioned at first, among other things, is an *unnecessary* one. To say indeed that Christ has purchased for us the *reward* of eternal life, seems not so intelligible:—That he has *purchased* for us eternal life is certain; but then considered *as his purcase* at the hands of God, "it is the *gift* of God through Jesus Christ our Lord:" Whereas considered in the light of a *reward*, we become intitled to it not *meerly* as a gift, which has no relation to "works of righteousness which we have done," as in the former case, but under the character of *faithful servants* of him, "who has thus redeemed us to God by his blood."

as the condition of the world, and the circumſtances of ſinners and apoſtates will admit of it. There is *a reward for the righteous*, not indeed of debt, as in the primitive ſtate of things, and of innocence; but of grace, and in the way of the new-covenant: and the condemnation and puniſhment of the wicked and rebellious is according to reaſon and nature, truth and juſtice. Let us frequently and with great ſerioufneſs and concern reflect upon that day and the circumſtances of it, and the events that ſhall accompany it, when we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the recompenſe of the things done in the body. O! the ſolemnity of that important day, when the everlaſting fate of all mortals ſhall be depending; and all the ſons and daughters of Adam that ever lived, good and bad, ſhall at once appear before their judge, and ſtand at his left hand or right! "What a tragical ſpectacle will it be when all the wicked world come to make their appearance together before their judge, an innumerable company of ſelf-condemned wretches, quaking and trembling under the dire expectations of a fearful and irrevocable doom, with weeping eyes, pale looks, gaſhly countenances, boding the miſerable fate that attends them, and crying out to the rocks and mountains to fall on them and hide them from the face of him that ſiteth upon the throne, and from the wrath of the lamb! On the other hand, what a bright and charming ſcene ariſes, the whole army of ſhining ſaints, clad with robes of immortality, reſplendent as the ſun and ſtars in their reſpective orders, all the holy prophets and apoſtles, the army of martyrs and univerſal church, aſſembled before their bleſt redeemer, and accompanying him, thro' theſe

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Reflections upon the laſt day.

D.XIV. PA. II. these lower regions home to the glorious mansions above prepared to receive them!"

WHERE O my soul will thy standing be in that pleasing dreadful day! What will then be thy account, and what thy expectations! Art thou now reconciled to God, and art thou faithful in his covenant? What O my conscience has past in former life! And what are thy future resolutions? Dost thou go on still in impenitence, heaping up wrath against the day of wrath and revelation of this righteous judgment of God? Or having broke off thy sins by righteousness, and secured the favor of heaven, dost thou now so order thy conversation, as that thou mayest hope finally to see the salvation of God? Again briefly.

Is the judgment of the great day *certain*, as well as awfully solemn? Then let us not hesitate about making the proper and necessary preparation for it, and for death which precedes it, and hands us over to it. Death may be near to us, and in that view, it may be said, "Behold the judge standeth at the door," altho' the general judgment should be at a great distance, placed beyond the revolution of many ages and mighty changes that must intervene.

Inferences and exhortations

Is the *Lord Jesus Christ* the judge? Let the thought strike the wicked with amazement; for how will they endure the sight of their incensed injured Redeemer, *now* coming into the world *in great power and glory*, to condemn the wicked world, and not as *heretofore*, that the world thro' him might be saved: But let it inspire the righteous with the highest joy and confidence, and the most grateful studious endeavor to be accepted of him, and to stand continually approved in his sight.

MUST

MUST all appear at this grand tribunal, of every age and condition? Then let none think themſelves exempted, or live as tho' they were not accountable to the God that made them. How unaccountable, how unreaſonable ſuch a conduct in any of the ſons of men, whether lords or ſlaves, high or low, rich or poor. D. XIV. PA. II.

MUST we give an account of *all* the deeds done in the body? Then let us carefully attend to our whole converſation and deportment in life.—To the thoughts and imaginations of our hearts, that they be not vain and trifling, impious and impure,—to the words of our lips, that they be not evil, ſlanderous and falſe, that no corrupt communication proceed out of our mouth, but that our ſpeech be always ſavory, diſcreet and edifying—and to our whole external behavior, that it be ſober, virtuous and as becometh godlineſs. Never let us wilfully offend in one point, or make light of little ſins, or account any part of our converſation as a matter of indifference in the ſight of God.

Is the time *uncertain*, when we ſhall be called to appear before God? Let this excite us to be always ready, that at what time ſoever our Lord ſhall call for us, we may be found watching, and like unto men that wait for their Lord, and be able to give up our account with joy and not with grief.

MOREOVER, is there a righteous *proportion* to be obſerved between the ſervice to be performed, and the reward to be aſſigned? Then let us aſpire at a high ſeat in bliſs, and become laudably ambitious, of being great in the kingdom of God, and ſhining as ſtars of the firſt magnitude, in the cæleſtial firmament. And let us fear on the other hand leſt from a priviledged and exalted ſtation in this world,

D.XIV. PA. II.

world, we fall under a heavier condemnation, and ſink the deeper into miſery in the next. If we have been great ſinners and prodigals, in time paſt, let us double our diligence, redeem the time, and atone for paſt neglects. If much is forgiven us, we ſhould love much, and now aim to excel in wiſdom as much as we have done in folly.

FINALLY, is the judgment *eternal*, and the ſentence *irrevocable*, that is to be paſſed upon us? Then let this *heightning* circumſtance, this vaſtly important conſideration, that *that* day will fix our condition forever, ſtir us up to a proportionable diligence, and fill us with an anſwerable concern and ſolicitude to obtain the approbation, and be found at the right hand of our judge:—For if there is a certain joy or terror goes along with the ſentence of an *earthly* judge, according as it juſtifies or condemns us, muſt not then the pleaſure or the pain be quite inſupportable, that ſhall accompany thoſe *ponderous* words of the great judge of all the world, in that laſt day, "Come ye bleſſed of my father, inherit the kingdom prepared for you: Go ye curſed into everlaſting fire."

FINIS.

Recapitulation and Reflections.

HEB. 8. 1.

Now of the Things which we have ſpoken, this is the Sum.——viz.

THAT God made man, at firſt, an upright as well as reaſonable creature, endued with moral powers, deſigned for happineſs & immortality in an earthly paradiſe; ſubjected him to the law of nature and reaſon, wrote by his maker's finger upon the table of his heart; prohibited the mortal fruit of a certain tree, as a ſpecial trial of his fidelity, and required univerſal obedience to the divine will, in his primitive ſtate, as the condition of life and favor, and denounced death as the wages and puniſhment of diſobedience. According to which original conſtitution of God and nature, the reward is not of grace but of debt. Diſ. XV. PA. I.

THAT the obligation of the law of nature is eternal and immutable, and ſhall not paſs away, as appears from the nature, revival and authorative impoſition of it, from its being the rule of the future judgment, from the ſinners condemnation by it, and the believer's juſtification againſt the claims of it.

AND that therefore every mortal man being a ſubject and tranſgreſſor of it, is under condemnation by it, ſo that every mouth is ſtopped, and the whole world become guilty before God.

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THAT consequently justification in the sight of God, the offended father of our Lord Jesus Christ, is altogether impracticable, in regard of the whole guilty world, and every individual sinner, by means of that law which is their condemnation, & gives the knowledge of sin. "By the deeds of the law there shall no flesh living be justified in his sight."

THAT therefore there is an absolute necessity of the imputation of righteousness without works, in order to the justification of the ungodly, in the sight of God: for seeing they have no adequate personal righteousness, yea lie under condemnation and guilt, they cannot become reconciled to God, and happy in his favour, but only by the forgiveness of their sins, the covering and non-imputation of their iniquities, in virtue of that divine propitiation, that righteousness of God, which he has manifested without the law: even the righteousness of God which is by faith of Jesus Christ.

THAT accordingly the God of all compassion, who forever entertained tho'ts of love to the unhappy children of men, did, from the days of eternity, project an astonishing scheme for the reconciliation of an apostate guilty world unto himself, thro' this non-imputation of trespasses, having, in order to it, made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."

AND that with a view to the effectual prosecution of this eternal gracious plan, the God and Father of our Lord Jesus Christ, the father of mercies, and God of all grace, is represented as stipulating with his own son, the prince of heaven, the brightness of the father's glory, in reference to this adorable affair, the redemption of a lost world.—That the offended

fended father moves, and his beloved ſon complies with the father's gracious motion—that having aſſurance from the father of the ſucceſs of his undertaking, and his almighty aid, the benevolent ſavior freely conſents to bear our iniquity, to atone our guilt, and pour out his ſoul unto death: and for the joy and recompence that was ſet before him, to endure the croſs, deſpiſing the ſhame of it. Who having finiſhed the work God gave him to do on earth, aſcended up on high, having, in conſequence of his humiliation, a name given him above every name, and the father's promiſe fulfilled, that his ſoul ſhould not be left in hell, or his fleſh ſee corruption; but that, as king, he ſhould be ſet upon God's holy hill of Zion; that he ſhould ſee his ſeed, and the travail of his ſoul, and divide the ſpoil with the ſtrong. To this ſeed of the woman, this emphatical SEED of Abraham, were the promiſes eſpecially made, and were frequently revealed to the ſons of men in former ages, as having a near intereſt in them; and moreover, for wiſe and gracious purpoſes, were blended and interwoven with the diſpenſations that took place in thoſe early days, when, at "ſundry times, and in divers manners, God ſpake unto the fathers by the prophets."

FURTHER, that in the ages ſucceeding the general deluge, when idolatry and ſuperſtition univerſally prevailed, the glorious God, who formed the deſign of man's ſalvation in his own eternal council, who entered into covenant with his ſon, and ſet him forth, in his own unchangeable decree, as a propitiation for the ſins of the world, who early revealed his merciful intentions to Adam, to Abraham and ancient ſaints; the *glorious God*, I ſay, in thoſe after ages, was pleaſed to erect a peculiar diſpenſa-

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tion, for the cure of idolatry and restoration of the knowledge and worship of the one true God, and to prepare the way for the gospel day and the personal appearance of the son of God, called *the law of Moses*, or *first Covenant*, as relative to the second and better covenant of our Lord Jesus Christ.

THAT this latter is a more excellent ministry, a covenant founded upon better promises than that of Moses, a covenant in which our Lord Jesus Christ himself mediates, in which he insures and promises to his people the most exalted blessings, a cœlestial inheritance, an unfading crown above, requiring upon their parts, thro' his gracious assistance, a sincere persevering obedience to the laws and institutions of his kingdom, even faithfulness in his service to the death, in order to the actual possession of this purchased, eternal weight of glory.—That the *legal* constitution or jewish peculiarity, was a worldly and political covenant, a ceremonious and typical dispensation: whereas the *evangelical* is of a higher, nobler and more solid nature, the substance of the former shadows having a respect mainly to things invisible, future and eternal. The difference of the christian and mosaic dispensations, being in some sense answerable to the difference of their respective mediators.——That as stedfast loyalty and fidelity to Jehovah their king, was, to God's ancient Israel, the condition of life, prosperity and glory on earth, somehow analagous to the primitive Adamic constitution: so constancy and affection to our Lord Jesus Christ, and to God in him, is, to the christian, the invariable requisition of the gospel, in order to sharing those immortal, heavenly joys and honors, to which he was made an heir, when he became a child of God by faith in Jesus Christ.—

And

And that as the ſeed of Jacob were delivered out of Egypt and bondage, and made free antecedent to their happy ſtanding, and peculiar covenant-relation towards God: So the believer, the ſpiritual Iſrael, are broken by contrition, renewed by repentance, are pardoned redeemed from the power and ſervitude of ſin, and are tranſlated out of ſatan's kingdom, into the kingdom of the ſon of God's love, in order to a complete ſtanding in the new and better covenant of our Lord Jeſus Chriſt, and an intereſt in the glorious hopes and privileges of his people.

Moreover, that *ſuch a faith* in God, by Jeſus Chriſt, whereby we become pardoned, juſtified and partakers of the chriſtian redemption, is the *root and ſpring* of that evangelical obedience and chriſtian virtue, which is thus requiſite to the fruition of that eternal life, which God that cannot lie hath promiſed, and given to us mortals, in his Son. So that faith, holineſs and juſtification ſtand intimately connected with each other, in nature and providence. Good works are eſſential to the character, and to the acceptance of the *ſaint*, who is created anew unto them, in Chriſt Jeſus, tho' they have no hand in the juſtification of the *ſinner* in the ſight of God; for true virtue is the fruit of that faith and repentance that accompany juſtification, and therefore cannot preceed them, or be the procuring cauſe of the ſinner's acceptance with God. So that there manifeſtly is a ſenſe in which juſtification is by faith and the blood of Chriſt, without works and perſonal righteouſneſs, as when the ſinner is view'd as ſtanding directly before the throne and judgment of God, whoſe law and government demand ſatisfaction, and which they receive in Jeſus Chriſt, the

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Lord our righteousness: But nevertheless considered as a child and heir of God, a subject and servant of Jesus Christ, who is constituted king in Zion, and judge of quick and dead, something more is expected and required of the beliving and justified, than a *vicarious and imputed righteousness*, even personal holiness and a life of persevering virtue, in order to final acceptance in Jesus Christ, and the reward of faithful servants in his heavenly kingdom. For we must *all* appear before the judgment seat of JESUS CHRIST, whether justified or not justified in this life, that we may receive according to the things done in the body, whether good or bad. Then virtue shall be recompensed and vice punished, *conformable to nature's dictate.*——And thus the seeming difference of the two apostles is easily adjusted; and ye see plainly how that by works a man is justified, in one view, and not by faith only, as well as how, in another, the guilty condemned sinner is accepted in a way of grace, thro' faith alone, "not of works, lest any man should boast,"——not of former works, in a state of impenitence; and prior to a course of actual obedience, as flowing from that faith which justifies.

THAT therefore no objections against the great doctrine of the christian sacrifice, vicarious satisfaction, and justification of the ungodly by faith in the blood of Christ, and imputation of righteousness without works, as being inconsistent with nature, with christianity and the like, are of any force or validity, forasmuch as nature's immutable, eternal law requires reparation in order to pardon, and peace with the offended majesty of heaven, and the gospel itself makes provision for the reward of personal righteousness and every degree of virtue

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at the tribunal of Jesus Christ, who having entered into express covenant with his people, cannot fail to confer the stipulated glory and recompense upon their unfainting obedience, and constancy in his service. Reason and revelation are here harmonious: Sin is pardoned in a way consistent with justice, and honorary to law, and grace reigns thro' righteousness towards the sinner; and at the same time virtue is encouraged, and made necessary, and a place found for the fit and glorious reward of it in the kingdom and covenant of the Son of God. By means of grace, the darkness and confusion of nature is cleared and set right, and her religion placed upon a proper and consistent basis.

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Moreover, that christian obedience, as flowing from faith in Jesus Christ, and supposing reconciliation to God the father, is the direct requirement and express condition of the new-covenant; agreeable to which, the future inheritance and crown of glory is promised and insured, by their gracious Lord, to the faithfulness of the saints, and without such patient continuance in ways of well doing, they may not hope for life eternal.

And that the final perseverance and salvation of the saints, thro' the power and grace of the redeemer, is a thing as credible and as certain, as can be either supposed or desired, according to the nature and reason of things: for if the offended Father is become reconciled to us, while sinners and enemies, by the death of his Son, to whom he has committed the government and judgment of the world; then it must be allowed that we have the highest assurance, that the saints being thus reconciled, shall be finally saved from wrath and exalted to glory, by that mighty Savior, who is thus kindly

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affected towards them, and has undertaken for them.

FINALLY, that as God has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; so the great business of that important, decisive day is *to render to every man according to his works done here in the body*:—To the saints and faithful in Christ Jesus, who have peace with God, and have laid hold of his covenant, the great judge will assign the reward of the inheritance, because they serve the Lord Christ; whereas indignation and wrath, tribulation and anguish shall be the portion of such whose habitual course has been evil, who have neglected the great salvation, and would not that Christ should reign over them, and having no interest in the grace and mercy of the new covenant, fall under the everlasting curse of that holy law, of which they are transgressors: and accordingly these shall go away into everlasting punishment, but the righteous into life eternal. Being justified by faith, the saints have *now* peace with God the father, thro' our Lord Jesus Christ, and rejoice in hope of that glory that is yet to be revealed in their final absolution and acceptance at the judgment-seat of Jesus Christ, *according to the gracious terms of the new-covenant*.—They that *now* remain under condemnation cannot be justified in the day of judgment: and they that are *now* justified cannot then fall under final condemnation.

THIS is the sum of the things which we have spoken, or at least a brief and general summary of the whole.

THE following reflections and observations conclude all.

A

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1. A REFLECTION upon the foregoing discourses may possibly help us, in some measure, to discern the force & meaning of those phrases, which occur so often, especially in St. Paul's writings, "of becoming dead to the law by the body of Christ," "thro' the law becoming dead to the law," "being delivered from the law," "redeemed from under the law" and the like; even that all believers, Jews and Gentiles, by faith in Jesus Christ, and justification by his blood are rescued from the *curse and condemnation* of law, the holy law of God, in general, as it is an administration of death, a killing letter, in regard of sinners and transgressors. By the coming of faith, or the gospel dispensation in its present perfect state, since our Lord's appearance in the flesh, the law, as the jewish peculiarity, is done away, it is dead to them, and they to that, in consequence of our Lord's obedience to the death; to whom therefore they must become united and married, as to him who is the end of their law, on whom it terminated, and in whom it was fulfilled and received its accomplishment. But then as that covenant of works, that worldly dispensation, seems to point our thoughts to the general constitu ion of law and nature, and serves, in some sort, to shadow and hold it forth to us; so a deliverance from this legal, peculiar dispensation, seems designed to indicate and typify the redemption of *believers* in Jesus Christ from the law in general, the law of God and nature, considered under the character of a covenant of works: whereupon, as the apostle declares, there is no condemnation belongs unto them, in virtue of the law which they have transgressed, they being in Christ Jesus, in his gracious covenant, and at peace with God, and walking after the spirit

Rom. 7 4. Gal 2 19. 3. 13.

Believers in Christ deliver'd from the law as a covenant of works, properly such.

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spirit not after the flesh. All sinners are under the condemnation of God's law, till by faith they have access into a state of grace and reconcilement, thro' Jesus Christ: But even then, after this, the believer is under the law as a rule of duty, and a sincere, constant, persevering obedience to it is the indispensable requirement of the gospel, the new and better covenant of our Lord Jesus Christ. In this sense the true believer does not wish to be delivered from the law, nor can he be, so long as he is a disciple and subject of the Lord Jesus Christ, and a child of God in him; for Christ is not the minister of sin, but of righteousness. The saints are created anew in Christ Jesus to these works of righteousness: they are under the law of the spirit of life, and bring forth fruit unto God, even chearful, filial grateful obedience. The law is a schoolmaster for all the children of God, and in all ages of the world; it stings them with a sense of their sin and condemnation, and brings them to Christ Jesus for justification, and renders his grace most welcome and precious to them: So that thro' the law, or by means of it, they become dead to it, as a covenant of life, and to all hope from it; and yet in another view it makes them alive to God and his law, as they, by faith in Jesus Christ, become inspired with new hopes, and with new and powerful principles of obedience.

2dly. The foregoing scheme of doctrine furnishes us with a full and satisfactory answer to that question which the apostle puts into the mouth of an objector to the doctrine of grace, "what then? shall we sin because we are not under the law, but under grace"? God forbid. For however there is a sense, as has been shewn, wherein our salvation

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is of grace, by faith and without works, and is represented after this manner in the holy scriptures, insomuch that some have taken occasion from hence to speak, and write, and possibly think, too slightily of the obligations of morality and the necessity of virtue and good works, yet in reality, nothing can be further from the true spirit and design of the gospel than such imaginations as these. Nothing can be more free and glorious than the grace of our salvation, nor can it be exalted too much, in a way consistent with the design of it; but nothing can be more inconsistent therewith, than a liberty to live as we list, and the non-necessity of moral virtue and christian obedience. For to bring us to this is the very design and end of the exceeding rich grace of the gospel: The children of God, the partakers of this grace, are laid under all the obligations of gratitude, and the love of Christ has a constraining influence upon them: and not only so, but they are become his indented, bounden servants, and the glorious recompense he has promised, depends, according to covenant, upon their sincerity and constancy in his service, in such a manner that there is nothing more plain, or express, in the gospel, than that the disobedient, and unholy, the unfaithful and such as apostatize from good beginnings, shall not inherit the kingdom of God. The sinner's justification and claim to life, in the sight of God is of meer grace without any personal worthiness or righteousness; nevertheless, subsequent virtue is essential to the character of the true christian, and the inheritor of glory, is only he, who is "not slothful, but a follower of those that thro' faith and patience have received the promises." Christ need not have died for sin, if his people might

The grace of the gospel is very far from dissolving moral obligations.

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"Could it be supposed, that the holy God for the sake of the death of his son, would pardon the impenitent sinner, and save them that go on in their trespasses, what would this amount to? But, that the infinitely holy and wise God, would have been at the extraordinary cost and pains, to send an extraordinary person into the world, the dearest object of his everlasting love, of the most exemplary holiness, to give us the most excellent and holy doctrines, and precepts, and at length to lay down his very life, and shed his most precious blood, as an offering and sacrifice for sin; and all to give the greatest encouragement to mankind to persist in their rebellions against the God that made them, and take the most effectual method to banish virtue, and holiness and

obedience

obedience to the divine law out of the world, and to turn this earth into a very hell of wickedness! And can any design be more contradictory to itself, than this would be? Or could any set of thoughts carry in it a more horrid blasphemous imputation upon the divine nature, counsels and administrations, than this would do? If the sinner is to be saved in his sins, where I beseech you, then, is the holiness of God? Or what occasion was there for the incarnation and death of the Son of God? Or where is the wisdom of God in this whole design? And why might not sinning angels come in for a share in this grace, and favor of God, (if it may be called so) as well as sinning man, altho' they remain still but very devils?"* D. XV. PA. I.

*Barnard's *Janua Cœlestis*, p. 288.

3. We learn in what light and standing to view the unsanctified, the impenitent and unbelieving. They are, as yet, not the children of God, in the special and most noble sense of that desirable title:—They do not belong to the kingdom of the son of God's love, they are not his people, his spiritual seed, or accepted in the beloved; and therefore appertain to the kingdom of Satan, of darkness and of slavery, out of which they have never been translated, and in which they must perish everlastingly, without conversion and moral renovation; for while in an unreconciled, unrenewed state, the devil is their father, and they do his works, they are afar off from God, in a condition of the most unhappy moral distance, till they are brought nigh by the blood of Christ. Not having been united to Christ by faith, and admitted into his better covenant;—not being justified, pardoned and redeemed from iniquity, they consequently lie under condemnation,

The standing of the impenitent very unhappy.

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tion, and the wrath of God abideth on them.— They are not paſſed from death to life, or changed in regard of ſtate or temper, but are yet under law, and all its dreadful curſes are pointed at them.

But what then, muſt all the wicked and impenitent ſit down in deſpair? Is there no hope or mercy for them?

It may be anſwered, none to be ſure, conſidered as continuing in impenitence and habitual wickedneſs, in unbelief and enmity with God, unholy, unpardoned and aliens from the covenant of peace and promiſe in Chriſt Jeſus. As ſuch the threatnings and dire anathema's of God's law, big with terror and amazement, are ready to diſcharge all their thunder and ruin upon them. The bleſſings and promiſes of the goſpel are laid up in ſtore for perſons of quite different characters, ſituations, and diſpoſitions, for the meek and humble, the penitent and contrite, the believing and faithful, the pardoned and accepted, who being juſtified by faith, have peace with God, and walk after the ſpirit and not after the fleſh. Could the ſinner be bro't utterly to deſpair of life and happineſs in ways of diſobedience and impenitence, there would be hope of him in the ſame proportion as this conviction is faſtened upon his conſcience; hope of his amendment and repentance, and ſo of pardon and acceptance to eternal life. But there is no peace or hope to the wicked, remaining ſuch, but deſpair might well ſeize upon them, and pangs and ſorrow take hold of them. Sinners in Zion might well tremble, and fearfulneſs ſurprize the hypocrite; for the day of the Lord is at hand, it ſhall come as deſtruction from the Almighty. Thou needeſt not deſpair, O ſinner, becauſe of the want of good-

Their caſe not deſperate.

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neſs and compaſſion in God, for he pities thee, like as a tender parent, a diſobedient, rebellious child; and accommodating himſelf to the ways and language of men, he ſays, "Have I any pleaſure at all that the wicked ſhould die, and not that he ſhould turn from his way and live." The want of mercy and compaſſion, *poor ſinner*, is in thyſelf, not in the all-bountiful Jehovah, who is good as none elſe is good; good not only to them that are good and deſerving, but to the evil and unthankful alſo. His goodneſs is inconceivable, boundleſs, infinite! Repent therefore, O ſinner, and be converted, that thy ſins may be blotted out, and times of refreſhing come to thee from the preſence of the Lord. Let the wicked forſake their ways and the unrighteous their thoughts, and turn unto the Lord, who will have mercy on them, and will abundantly pardon them.

If it ſhould be aſked therefore, is there any *explicit* covenant ſubſiſting between God and impenitent, unreconciled ſinners, or men habitually wicked, any *direct*, *expreſs promiſe*, according to which, ſuch perſons, dead in treſpaſſes and ſins, have a *certain aſſurance*, that their religious endeavors in ſuch a ſtate ſhall be crowned with ſucceſs, and that they ſhall infallibly obtain pardon, grace and ſalvation, upon application made therefor?

To this if it ſhould be anſwered in the negative, it would not thence follow by any means, that the condition of ſuch impenitent, unſanctified perſons is hopeleſs and deſperate, or that all their endeavors and exertions in religion are abſolutely in vain, or worſe than in vain, that they are unneceſſary in themſelves, or unrequired by God. How many can teſtify that they have found God in the way of

diligent,

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diligent unwearied seeking? And perhaps most men of any seriousness and religion, whether thoro'ly good men or not, have experienced, in special instances, the smiles and favor of providence towards them, when they have sought the Lord with some earnestness, and committed their cause and their way to him. Thy present condition, *impenitent sinner*, is no more forlorn and wretched, than was that of the righteous pardoned man, previous to his reconciliation, and return to God by repentance: He was *once* afar off from God, and lost in sin as thou art *now*, and in the same way thou mayst be bro't nigh to God and be saved also. There is the same merciful God to pardon thee, the same blood of atonement in which to place thy confidence, the same spirit of grace and holiness to influence and renew thy heart and mind, and the same faith and repentance will be the mean of thy justification and acceptance before God. What though the *express* promise of pardon, peace and salvation is made only (as is my opinion) to repentance, to faith, to a calling upon God *in truth*, to them that *mourn*, that *strive* as well as seek, that seek with *all the heart*, and the like; and that all are *uncovenanted* mercies that are confered upon the properly impenitent, in some how the same manner, perhaps, as the blessings of this temporal life were bestow'd unpromised upon the Gentiles, and yet were granted in a way of express and solemn covenant, to the willing and obedient Jews, with whom God was pleased, thus graciously to stipulate, by the mediation of Moses; altho' this be allowed to be the case, I say, yet there is notwithstanding, an evident, a strong and abundant implication, that God will favor, encourage and succeed the well meant endeavors and efforts, of

Their encouragement to repentance great, even without any direct certain promise.

of the unreconciled to repent and turn to God by faith in Jesus Christ:——The goodness of the divine nature bespeaks it,—the condition of the world supposes it,—the forbearance and patience of God towards sinners imply it,—the gracious dispensation set on foot and carried into execution denotes it, and all the means and mercies, light and advantages vouchsafed to sinners, and the promise of pardon and life to faith and true repentance. He that is so good to our bodies, cannot be unmerciful to our souls: He, surely, who daily loads us with his benefits, who gives us rain from heaven and fruitful seasons, filling our hearts with food and gladness, whose goodness is calculated to lead sinners to repentance, cannot take pleasure in their death, or be willing that they should everlastingly perish. And why may we not hope and confide in his mercy, in one case, as well as in the other, and make it a ground of encouragement to seek and call upon God, to repent and amend our ways, and strive to break off our sins by righteousness? And truly how can any thing more explicit be supposed in regard of the unsanctified? God does not treat with sinners, even the sanctified and accepted in his son, but only in and through this mediator. But the habitually wicked and unrenewed are the objects of his disapprobation, they are in a state of enmity and rebellion, and therefore how can they be properly qualified to be fœderates, or parties in covenant? For moreover before repentance and real goodness and sincerity the works of the sinner seem not to be rewardable, or to deserve the name of true virtue, or such *special* notice from God. The direct and express promise seems to be made to something genuinely good and virtuous in the

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 person,

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person, at least to the beginning and first principles of righteousness in the heart.

THE aforementioned question might therefore be better answered from a knowledge of the particular temper and character of the enquirer. Art thou indeed serious in this matter, *sinner?* Art thou in true and hearty earnest to repent and turn to God? Dost thou seek with all thy heart, and under deep impressions of the importance of the thing? If so thou mayest, perhaps, be numbered already among the penitent: A work of grace is begun in thy heart, and these are budings of goodness and christianity in thee. If thou dost truly mourn for thy sins, the consolation of the gospel belongs to thee. If thou art burdened with sin and guilt, and dost hunger and thirst after righteousness, then the kind, welcome invitation of thy Lord, is directly to thee, "come unto me and I will give you rest," and satisfaction. Though the prayers of the habitual, presumptuous wicked are abomination to God, yet a broken and a contrite heart is a sacrifice that he will never despise. Ask therefore and it shall be given thee, seek and thou shalt find.

BUT if thou art not in true earnest, and thy repentance is insincere and only temporary, thy righteousness like the morning cloud and early dew, which soon passes away, then why shouldest thou think or hope that it will be kindly regarded by the God of truth, and searcher of all hearts? Or is it likely that any direct promise of mercy and acceptance should be made to it? If thou art but in half jest, in these serious and infinitely important matters, then why all this querying? If thou hast no great inclination to attempt a return to God and amendment of thy life, (which I am more afraid of,

of, as what will prove thy destruction, than want of success and divine aid in the undertaking) then why all this ado about that which is a matter of such indifference to thee? To what purpose is it to know whether there is a certain promise to thy endeavors or not, if thou dost not exert thy endeavors, and strive to enter in at the straight gate? If thy heart is not in the thing, all this is but dry and idle speculation:——If it is, thy case is promising. Instead therefore of further dispute and inquiry about the event, venture rather upon the great work immediately, and "seek the Lord while he may be found." Neglect not what is in thy power to do, O sinner! However unable thou mayest be to renew and change the inward disposition of thy heart, yet reform, at least, the outward man, avoid temptation, shun the appearance of evil, pray and meditate, and accustom thyself to serious reflection, and wait upon God in the ways of his institutions.——Labor to bring thy heart to this most interesting, weighty business, use the understanding God has given thee, shew thyself a man, and act a part worthy of a reasonable creature, conducting with that wisdom and discretion, thou art master of in other things. Consider thy ways, and the ways of the divine providence towards thee, think upon God's word, his love and grace, the evil of sin and the punishment of it.——View thyself in all lights, as placed in this world, as designed for another, and contemplate futurity, the reasonableness of obedience, the glories of immortality, the compassions of the redeemer, the wretchedness of such as are out of Christ, and pray without ceasing, crying after knowledge and lifting up thy voice for understanding. All this is reasonable

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and expedient, tending in its own nature to produce the great end proposed, thy effectual return to God, and thou mayest depend upon it, that he who loves righteousness and hates iniquity, will suitably favor, countenance and assist all attempts of reformation, and every step towards virtue. (Vid. p. 435.)

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IV. WE see of what leading, fundamental importance the doctrine of remission of sins is, in the gracious scheme of our redemption. The redemption that is in Christ Jesus has an immediate respect to pardon and peace with God, through him. "In him we have redemption, through his blood, the forgivness of sins according to the riches of God's grace." He that "loved us and washed us from our sins in his own blood," did it with a further view, even the making of us "kings and priests unto God and his father." Pardon and justification go together: And the non-imputation of iniquity involves the idea of righteousness, as imputed to him that believeth. And blessed is the true penitent who is thus pardoned and accepted, the choicest blessings are his portion, no condemnation henceforth belongs unto him, but he is a child and heir of God, and vested in a title to glory and immortality in the heavens; the saint shall triumph over death and all enemies, and obtain a complete victory in the way of righteousness, through the protection and power of the mighty redeemer, the great author and finisher of our faith. This guilty, apostate world stood in need of pardon, peace and acceptance with the offended father of heaven, who accordingly, in

Pardon and acceptance through the blood of Christ, an important article of our religion.

in the greatneſs of his mercy, projected the redemption of it, through the death and ſacrifice of his ſon, the lamb ſlain from the foundations of it: And this blood has both an atoning and cleanſing virtue; it not only procures pardon and reconciliation, but effects repentance, and is a mean, under providence, of the ſinners renovation and change of temper, : Faith purifies the heart, and hope in God by Jeſus Chriſt, becomes a ſpring of new life and action; it diſpels the gloom and darkneſs of the mind, gives pleaſing ideas of God, it animates our endeavors, and encourages our return to him: *This*, is that goodneſs of God eſpecially, that leads ſinners to repentance.

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V. We may hence take occaſion to make ſome reflections in a devout and grateful manner, upon the *freeneſs and richneſs* of that grace and mercy of God, the father of our Lord Jeſus Chriſt, which has reference to our redemption and ſalvation in him. The new-teſtament writings greatly magnify, and much celebrate the *riches* and *glory* of that grace, which delivers ſinners from condemnation and wrath, and ſaves a dying world. Our ſalvation is alway repreſented, as being the effect of the infinite compaſſion and amazing benevolence of God, the father, through the merit, worthineſs and mediation of the ſon. It is according to the abundant mercy of God the father, that we are made partakers of this grace, even for his great love, wherewith he loved, for he is rich in mercy. God, that is the father, ſo loved the world beyond all example and expreſſion, as to give his only begotten ſon, that whoſoever believeth on him, ſhould not periſh,

The love and grace of the father.

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but have everlasting life. This is the record that God the father hath given us mortals eternal life, and this life is in his son. *In Christ*, God was reconciling the world unto himself. What father, but our father in heaven, ever had compassion enough to deliver up a son, an only son, a dearly beloved son, to poverty and disgrace, to crucifixion and death, for the salvation and happiness of rebellious ungrateful sinners.

It was the son of God, indeed that freely paid our ransom, that drank off the bitter cup, and poured out his soul unto death; but though this was the grace and love of the Lord Jesus Christ, the son of the father, and our obligations to this lover of souls are inconceivable and infinite, yet nevertheless, the love and commiseration of the father deserves our grateful regard and most adoring attention; for he it was that beheld the low estate of his servants, and raised up a horn of salvation for us, that projected our redemption, that was willing to be reconciled, that allowed of, and provided the substitute, and accepted the price of our redemption at his hands, when he voluntarily made an offering and a sacrifice of himself to God for us. "Herein is love not that we loved God, *first*, but he loved us and gave his son to be the propitiation for our sins. And because God the father consented to give *his Son* to suffer and die for us, that we might be justified by his blood, and become vested in a title to the purchased inheritance, therefore all the blessings that derive to us through the mediation of this his son, may be considered as the gift of God the father. When God made a present of his son to us, a most astonishing gift! He with him freely

ly gave us all things, and in a ſort connected every other bleſſing therewith, ſo that pardon and eternal life, thoſe great benefits, though the fruit of our Lord's obedience to the death, and granted in a way of recompence to his benevolent and painful undertaking, yet, inſtead of being the leſs, are, on that account, the more free and glorious donations of the father to us. Di. XV. PA. II.

God is full of compaſſion and gracious, but yet he will make expreſſions of his loving kindneſs, only in ſuch ways whereby his grace may be rendered glorious, the honor of his law preſerved inviolable, vice ſuitably diſcountenanced and puniſhed, and virtue incouraged, increaſed, rewarded. And its plain, that in the great affair of our redemption by Jeſus Chriſt, all theſe valuable, worthy ends, are wiſely and happily anſwered. Grace reins *through righteouſneſs* unto eternal life, by Jeſus Chriſt; and it is a *great* ſalvation that we are made partakers of, through the exceeding riches of God's grace, and in which he has abounded towards us in all wiſdom and prudence. It is liberty to the priſoner and captive, health to the ſick and wounded, eaſe and comfort to the laboring and oppreſſed, and even life to the dead. So the great redeemer and phyſician, ſpeaking, by the ſpirit, of the deſign of his miſſion, and of the father that appointed him to his office, ſays "He hath ſent me to bind up the *broken hearted*, to proclaim liberty to the captives, and the opening of the priſon to them that are bound." To give unto them that mourn in Zion, beauty for aſhes, and the garment of praiſe for the ſpirit of heavineſs. "God who is rich in mercy, for his great love wherewith he Iſai. 61.

loved, even when we were dead in sin, hath quickened us together with Christ; by grace are ye saved."

6. We hence learn that the reason why the glorious gospel of the blessed God, those good tydings of great joy to all people, has not been received by the nations of the world, and by individual sinners, in a way and manner answerable to the nature of the thing, is not the want of any desirable and happy provision made for them therein, suitable to their circumstances and indigences in this depraved, guilty state; but only to the want of a right sense and understanding of it; a proper attention to, and feeling apprehension of, their condition and wretchedness, the evil of sin and need of such a gracious interposition their behalf. The gospel is in itself, such a marvelous display of divine grace and compassion to miserable sinners, that allowing them true and adequate conceptions of it, and a proper sensibility of their situation, and it cannot but be the most acceptable and welcome news to them. If it be a true and faithful saying that Jesus Christ came into the world to save sinners, it is surely worthy of all acceptation. The progress and success of it was amazing in the early days of christianity. And nothing is now wanting, under the influence of the same spirit, but due impressions of its nature and worth, and the importance of an interest in its blessings, to render it even to them, who treat it with indifference and contempt, the ground of their highest joy and acclamations. The gospel will certainly ravish our hearts, (and be sweeter to us and accounted more valuable than the law of God was to David, which

Right apprehensions concerning the gospel necessary to the good effect of it.

which he compares to honey and the honey comb, and prefers to thousands of gold and silver,) whenever we see and realize our guilt and misery, and the greatness, seasonableness and necessity of the mercy of our redemption by Jesus Christ.

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7. FROM the consideration of the great love and kindness of God in our salvation by Jesus Christ, and the inestimable advantages of christianity, which it is our happy lot and portion to enjoy, we should be prompted and induced to pray and wrestle with God in behalf of the ungospelized world, that the mystery of divine grace, hid from past ages, now clearly revealed, may be made known unto all nations for the obedience of faith. Gratitude to God, the father of mercies, for the light and blessings indulged to us, must surely move our generous pity, and excite bowels of compassion in us towards the miserable, inslaved nations, overspread with ignorance, error and superstition, and living as without God and without hope in the world. And if we indeed pity their unhappiness, in this respect, it will put us, not only upon constant and fervent prayer to the God of all grace, for their illumination and conversion, but upon all suitable endeavors within our power, to render the thing effectual. And in particular should we in this land, thus pray and exert ourselves for the neighboring nations of savages that inhabit this dry and inhospitable wilderness, in the way of whose conversion, notwithstanding the removal of some insuperable obstructions, by the late victories God has granted us, many hinderances and embarrasments still remain; which may God, in due time, and by degrees remove, through the generous,

We shou'd pray for and seek the conversion of infidels.

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generous, assiduous, unwearied application of those who are inspired, from time to time, with a heart and spirit for this laudible undertaking. May God raise up, send forth, and support well qualified, successful missionaries for this purpose; and may many of these sons of paganism, be furnished for this service, (as several have been already) and not only so, but become accomplished, respected preachers among the tribes from whence they are descended.—* Shall parties and denominations of christians be zealous and active in making proselites to themselves from among their brethren, and shall few, shall none, be animated with a more pure and more noble flame, to spread the gospel, like the apostles among the heathen, and build upon a foundation that no other man has laid?

The greatness of the love of Christ.

8thly. THE foregoing considerations call loudly upon us to reflect frequently with admiring gratitude upon the *love of Christ*, our benevolent and dear redeemer. How great and invaluable the blessings and benefits he has procured for us!——Pardon and peace with God the father, our adoption and heirship, our deliverance from condemnation, our title to glory and immortality, and

* Vigorous efforts were made by some well disposed persons among us, for gospelizing the Indians, and raising money for that purpose, upon the expiration of the late war, but were impeded in their laudable design by a rupture happening among some of the tribes of the six nations; not to mention the discouragements they met with from another quarter, in not obtaining a charter for the more effectual prosecution of their design.——Several young men from the Indian country have been instructed among the English, and become preachers to their nation. One educated in the Rev. Mr Wheelock's school, has lately preached at Boston and other principal towns, to large auditories and good acceptance.

and all the means of our ſanctification and redemption from the power of ſin, and dominion of ſatan, that god of this world who rules in the hearts of the children of diſobedience: And has introduced believers to a happy covenant-relation to himſelf and to God in him, and protects, ſtrengthens and defends them, and after having led them forth to victory and complete conqueſt, will give them the honor of a triumph, and ſeat them with himſelf upon his own glorious throne, as the covenant-recompence of their fidelity and unfainting perſeverance. How unparaleled the compaſſion of that amiable being, who left the light and glory, joy and beatitude of his father's court and kingdom, and came down from heaven, to live and ſuffer and die in our world, in the manner he did, to recover us from ſin and death, to raiſe us to honor and virtue, and qualify us for thoſe happy manſions of light and glory, which he is gone before to prepare for us! What excelling goodneſs was it for him, who being the heir of all things and God's only ſon, and therefore immenſely rich, to become poor and deſpiſed, to enrich and enoble us! And then after having ſacrificed his life for our ſalvation, to employ his power and influence in the court above, as our advocate and interceſſor; at the ſame time adminiſtring the affairs of providence here below, for the purpoſes of the church's good and emolument, her victory over all her enemies, and advancement to the inconceivable glories of that world, that lies beyond the empire of death and the grave! O! what great things has this worthy friend, this heavenly benefactor done for us! And how ſhould it enhance the merit of his incomparable

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comparable performances, to consider the essential glories of his nature, the dignity of his person and offices, and that character he sustains, as the only begotten of the father, the brightness of his glory, the prince of angels, the Lord of nature, the judge of all! And let us think again, for whom was all this profusion of goodness, this vast expence of blood and treasure, this amazing condescension, self-denial, suffering! Was it not for us *men*, for us *dust and ashes*, *sinful worms of the dust!* Let these considerations inflame our hearts with love to him, who has thus loved us and saved us with a *great salvation.* O, let us love the Lord Jesus Christ in sincerity and truth: And moreover testifie our love to him by a most endearing benevolence to one another. Let us go and do likewise: And be animated from his divine example to lay ourselves out in all ways of beneficence and goodness to others, making it the high and noble aim of our ambition, to perform such an excellent virtue, as may extend in its influence far around us, and take in many other objects, beside ourselves, in that glorious recompence, which the Lord Jesus, the righteous judge shall give us.

Address to the impenitent.

9thly. LET the impenitent sinner be affectionately reminded of his guilt and condemnation, his misery and unhappiness, considered as an alien from the common-wealth of Israel, and a stranger to the covenant of promise. Thou hast destroyed thyself, O sinner! And thy help is only in God. But although thou must be indebted to the grace of God for every part of thy salvation, yet thy own activity and concurrence is required in the work of thy repentance and sanctification.

fication. And ſhall not the offer of divine mercy in the goſpel, and all the gracious and plenteous proviſion God has made for thee in thy wretched impotent and guilty circumſtances, have ſome good effect upon thee, to melt thee into contrition? Shall it not doſomething towards ſoftning thy heart, reforming thy temper and mending thy behavior? Is there forgiveneſs with God for thee, O ſinner, and wilt thou not fear him? Does he tender mercy to thee, and wilt thou not accept it? Shall not ſuch goodneſs overcome thee? Canſt thou withſtand ſuch kindneſs and compaſſion? The moſt obſtinate metals are diſſolved by heeping coals of fire upon them, and ſhall thy harder, thy adamantine heart remain unmelted under the force of all this goodneſs? Thy manifold, thy preſumptuous ſins have merited damnation, and that thou art out of hell is of the tender mercies of thy God, And does he yet ſhew himſelf unwilling that thou ſhoulde ſt periſh, does he ſtill wait upon thee to be gracious, and prolong the time of thy probation and opportunity for repentance, does he yet hold out the golden ſceptre of mercy, and ſtand ready to aſſiſt thee, by his word, his ſpirit and his providence; and ſhall not ſuch pity to thee, O ſtupid ſinner, move thee to have ſome compaſſion on thyſelf? Wilt thou ſtill perſiſt in thy obſtinacy and perverſeneſs, and refuſe to caſt away thy tranſgreſſions and make thee a new heart, to break off thy ſins by righteouſneſs and forſake the fooliſh and live? Let not the ſinner go about to excuſe himſelf from this great and neceſſary work of repentance and amendment, however hard and difficult it may appear; or to juſtify his

impenitence,

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impenitence, and paliate his ſins before God. "He that covereth his ſins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall find mercy." The ſinner that feels a diſpoſition to throw the blame of his ſin and moral inability any where but upon himſelf, is yet unbroken in heart, and far from the kingdom of God. In a word, let me beſeech thee, *poor ſinner*, with all that importunity that the caſe requires, as though it was the laſt time you was ever to be warned; even as you value your ſoul and your eternal peace and happineſs, let me beſeech you, to improve the grace and patience of God to your reformation and repentance, and that you make haſte and make no delay to keep God's commandments. Be zealous and repent: Let nothing divert or diſcourage you——He that now tenders you pardon upon repentance, will not ſurely fail to aſſiſt you in it, and to magnify his ſtrength in your weakneſs.

The ſaint admoniſhed.

10thly. *And finally.* LET me now invite the true believer, the juſtified, renewed chriſtian, to join with me in making ſome grateful admiring reflections upon the great goodneſs, the rich grace and undeſerved mercy of God to ſinners of mankind.

THE divine benificence to the *world in general*, in all ages of it, is an object that deſerves our continual contemplation and wonder. What ſtupendous love and compaſſion, in the great father of mercies, to project the ſcheme of our redemption from the foundation of the world, and to deliver up in due time the ſon of his boſom and embraces as the ſacrifice for our ſins! How great was his commiſeration and tender pity to the na-

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tions of the world, inveloped in groſs darkneſs, vice and ſuperſtition, in *calling* them into the kingdom of his ſon and to all the glorious privileges, light and advantages of the goſpel! What ſurpaſſing goodneſs was it to take ſuch a favorable notice of a world lying in wickedneſs, to viſit and redeem a people ſo eſtranged from himſelf, and dead in treſpaſſes and ſins, who when they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned. Might not God, even then, have ſent his ſon into the world to *condemn* the world, inſtead of *ſaving* of it? And let us remember that we are the unworthy deſcendants of thoſe wicked, abominable Gentiles, who were thus called out of darkneſs and the kingdom of the devil, into that light and liberty and happy ſtate we now enjoy.

MOREOVER the goodneſs and mercy of God to every *individual ſinner*, in his forgiveneſs and moral renovation, is exceeding great, and calls for his admiration and thankfulneſs. The Saint is indebted to the infinite compaſſion of the God of all grace for his awakening, converſion, ſanctification, as well as for the ranſom God has provided for him, and the bleſſed hope he has ſet before him. Every wicked man, who is under the power of his luſt, ſunk and depraved by vice, is at enmity with God, obnoxiosu to his wrath, is ſtripped and ſhorn of his moral ſtrength, and liable to the ſtroke of divine vengeance every moment; it is of the Lord's mercies that he is not conſumed, becauſe his compaſſions fail not: How rich in mercy therefore is that God, who in the exerciſe of his patience, power and grace, quickens and reſtores him

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by repentance, and leads him in the paths of righteousness; that changes his heart and temper, delivers him from condemnation, admits him to favor and crowns him with glory? The salvation of the just is of the Lord. What hast thou, O righteous man, that thou didst not freely receive? Is it not of the grace of God, thou art what thou art? The regenerate, the holy and good man is sensible that the gospel is the power of God to his salvation; and he gives God the glory that is due to him on that account. He is conscious that he was lost and miserable, having gone astray from God and destroyed himself; and that in God is his help, that he is saved by grace, and is plucked as a brand out of the burning. "I might have perished everlastingly in my sins, says he, but God has been more merciful to me than I have been to myself. He has pitied my folly and spoke to my heart and reclaimed me when I was going on, deaf to instruction, reproof and counsel, in the way that leads down to death. Though I turned from him, yet he called after me and pressed me to return. He drew me with the bands of his love, overcome me by his grace and kindness, enlightened me by his word, assisted me by his spirit, alarmed me by his law, allured me by his promises, corrected me in his providence, and won me forever to himself by his all-conquering wisdom and goodness." O believer contemplate with joy and gratitude the grace and benignity of God to thee in thy effectual calling and the provision of a Savior; and give thanks to the father who makes us meet to be partakers of the inheritance of the saints in light.

And in a word labor to grow in grace, and in the knowledge of the Savior: to excel in virtue,

to

to be fruitful in all good works, and to be great in the kingdom of God. Cause your light to shine before others, and teach them, at least by your example. Be sober, be vigilent and prayerful; govern your passions, and indulge no malignity of temper, but maintain a spirit of benevolence. Be strong in the grace that is in Christ Jesus, and aware of satan's devices: Walk closely with God, and aim to be perfect as your father which is in heaven is perfect. Be not high minded but fear. Be cloathed with humility, for God resisteth the proud, but giveth grace to the humble Trust in God at all times and cast your care and burden upon him, committing your way piously to him, and he will sustain thee and bring to pass for thee. God will not fail to help his people according to the confidence they put in him, in a way of duty and submission. Indulge not revenge, *that* banishes the holy spirit from the heart. Perform every service to your father which sees in secret, and have an eye to the recompence of reward hereafter. Remember you are bought with a price, and are not your own: And always pay the most sacred regard to your religious obligations and covenant engagements with your God and Savior. Be found active and diligent, as faithful servants should be, ever working out your salvation with fear and trembling. Be careful of relative duties, and neglect not the devotion of the closet: Let your heart be in heaven, with your treasure, despise the world, and live more and more by the faith of Christ. Rejoice in the Lord always and live resigned to his pleasure. Wait for the promises that are afar off, and continue patient in well-doing. Let your conversation be as becomes the gospel, and walk up-

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rightly before God, and then he will withhold nor grace nor glory from you. For to him that orders his converſation aright will I ſhew the ſalvation of God. " And now brethren, I recommend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them that are ſanctified. " Now to him that is of power to eſtabliſh you, according to my goſpel and the preaching of Jeſus Chriſt, according to the revelation of the myſtery, which was kept ſecret ſince the world began, but is now made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith, to God only wiſe be glory through Jeſus Chriſt forever.

A M E N.

The Reader is desired to correct, among others, the following Errors of the Press.

PRef.p.6.l.4 bot.for men r man.p.12.l.6 bot.r.Sandemanian.p.5.marg.f. *practional* r. pactional. idem l.9. f. *lost* r. both.p.9.l 15 from the top, f *obedience* r.ordinance.idem l.18. top, f.*Israel* r.Ishmael,p.26.mid.f.*enjoy* r.enjoin,p.28.l.10.bot. f.*nervious* r.nervous, p. 31.mid. f. *mortiferious* r. mortiferous, idem l.7.bot.f.*verily* r.vastly, idem l.12. bot. after *followed* r. death,p.97.note,l.13.bot.f. *fomentation* r.fermentation.p.98.l. 18fr.bot.f.*andr.as.* aft good&c.p.131.l.14 fr. top,f.*government*, r.governments,p.142.l.11.fr.top,f.*mere* r.more,p.150.l 13.bot f.*transgressors* r.transgressions, idem l.4 bot.f.*the* r.these,p.151. l.12 bot.f.*tanta-amount* r.tantamount, p. 152.l.13.top, f. *character* r.characters.p 153.l.9.top after *disobedience*,f. full stop, make comma,p 162.l.12.top,f.*here* r.how,p.178.l at top, aft. violated r.law,p 192 l.14.bot.aft.*we observe*, add 2ly,p 203. l.13.bot.f.*last* r. left, p.206.l 16.top, f. *writers* r. writings p. 207.note last l. f.*on* r.son, p.210.l.7.bot.f.*law* r.low, p. 235. l.16.top, aft. *call it* add a comma,p.240.l.3.bot f.*these* r.their, p.249.l 4.bot.f *then a* r.their, p.255.l.12.bot.f. *form* r.forms. p.257.l 10.top aft. *furniture* add a comma, p 261.l. 9. top, f. *these*r.their,p264 l 4 topf.*oblation*r.oblations,p 267.l.15top,f. *sin* r.sins.p.281.l 9.top,dele *in*, p.288 marg.f.p.20 r.21.p.289 marg.f *le Clere* r.le Clerc, and f. *hellenistial*, r. hellenistical, p. 298.l.3 top,f.*continuation* r.continuator,p.299.l.8.bot.f.*mediator* r.mediators,p.311.l.11 bot.f.*tuned* r. turned, p.323. marg. f.*here rendered*,r. have rendered,also f. *in the text believed*, r. in the text believed not p 332.l.18 bot f. absu'd r absur'd, p.337.l.14 bot.aft &c. add " p.371 l.13 top,aft.*his heart* add; p.381.l.11.bot.f applied r. replyed,p 392.l 16.top,aft.*any* add thing, p. 417. l. 16. top f *faith* r. fruits, p 419.l 15. bot. f. *receiving*, r.reigning,p.420 l.10.bot.f.*the right* r. their right, p.421.l.2.bot.f.*unbelief* r.uncleanness p.422 l.4. bot. f. *eno'* r. one.p.424.l 2.top,f.*perfecting* r.performing.p. 427 l.6. top, f. *and yet* r.and that, p.428 l 5 top.f *to the*, &c.r. so the, and l. 12. top,f.*submitted* r. subjected.p. 429.l 12. after *Lord* add a colon,p.430. l.16.bot.f.*here* r.how.p.468.l.2.fr top,aft. *faithful* add, in Christ Jesus, p 478.l 3 bot.f *plainer* r plain,p.487. l.7.bot.f.*then* r their p.497 l.15.top, f *future* r. further.

The following is Copied from our Bible.

Daniel Porter was born in the year of our Lord 1768, September 23d Day.

Ana Porter, his wife, Do 1770, Octr 17th

Horace Porter their first Child was born in the year 1790 September 30th Day

Timothy - 2d Child Do 1792 Janry 30th Day

Chas — 3d Child, Do 1795. May 14th Day

Mariana, 4th Child Do 1800 April 12th

Daniel 5th Child was Do 1805. May 2d

Joseph - 6th Child Do 1807. July 11th

Joseph Porter Departed this Life January the 5 day 1812

Maria Ana Orton Departed this Life in the year 1823 February 2d